

Daniel Murphy

THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FORMULARIES OF THE WESTMINSTER DIVINES, AND OF THE CHURCHES IN HOLLAND.

VOL. VII.

AUGUST, 1830.

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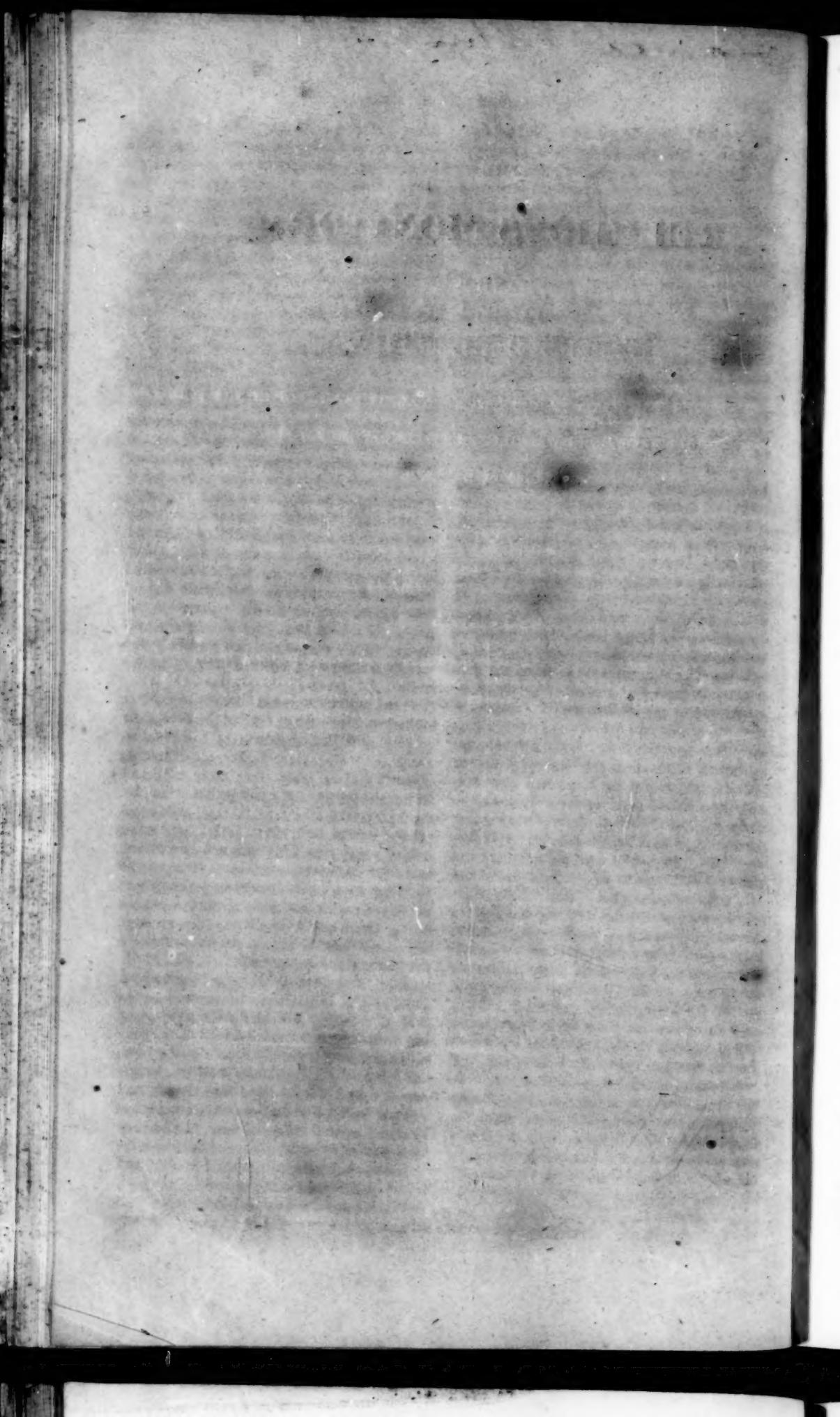
CONTENTS.

	page.		page.
ORIGINAL COMMUNICATIONS.			
Signs of the Times, (continued from page 89,)	129	Mistakes of the Pittsburgh Christian Herald	
Covenanting in the Reformed Synod,.....	141	Corrected,.....	175
Inquiry,.....	154	Commission and instructions to the Rev. Ju-	
Infidelity,.....	155	dah L. Abraham, Missionary to the Jews on	
		the borders of the Mediterranean,.....	180
SELECTIONS.			
Proofs of the Immortality of the soul drawn		Africa,.....	197
from the Light of Nature,.....	155	Sunday Mails,.....	191
Psalms of David,.....	169	Public Opinion respecting the Claims of the	
Joy in Heaven and Justice on Earth,.....	171	Indians,.....	Ib.
		Income of Benevolent Societies,.....	192

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.
JER. vi. 16.

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Original Communications.

SIGNS OF THE TIMES.

(Continued from page 89.)

If a man give up reading the Bible, whether it be in obedience to the Pope's bull, or through the influence of popular notions, it comes to the same thing. If there be any difference, it is that the Bible may be more effectually shut by means of the latter than the former, because it is all voluntary. It is undeniable that the *spirit* of the times has, by its devices, cut off the motives and necessities that were wont to be for reading and searching the scriptures, and it has supplanted them by the reading of its ten thousand other things which are daily pouring from the press, and overflowing every family. In reforming times, truth was esteemed first in importance. It was regarded as the only foundation of christian fellowship, and the only light of christian practice.—Where is the truth? was then the deciding question. The "full assurance of understanding," was allowed on all sides to be of the very last importance. While truth was of this value in the eyes of men, they searched the Bible for it as for hid treasure.—Ministers did so, that they might preach it in their public discourses and private conferences, and the consciences of their hearers could bear witness that they did it not in vain. Private Christians, likewise, searched it daily to see if these things were so.

But now the case is greatly altered.—Truth is held as only second to PEACE. It is deemed exceedingly uncharitable to contend that our own principles are certainly founded on the Scriptures, or any more entitled to belief and respect, than the principles of them that oppose us. And therefore, the motive, arising from the primary importance of truth, to search the scriptures, no longer remains.

When it was the prevailing belief, that

VOL. VII.

those who set down at the Lord's table, ought all "to speak the same thing and be perfectly joined together in the same mind and the same judgment," respecting every particular in the covenant of which that ordinance is a seal, there was felt a constant necessity of searching the Scriptures; in order to know what is the mind of the Spirit, as the only way of coming to that unity of faith. For it was not enough to be of the same mind with one another, unless they were also of the same mind with the Spirit, speaking in the Word. But now, since all in good standing in their own church—all who hold the essentials—may sit down at that table together, that necessity is removed.

When the churches considered themselves bound as God's witnesses to declare their belief in a public confession of faith, and to inform each other and the world, distinctly, of the truths for which they contended, and by consequence of the course, both in public and private, which they were bound to pursue; it was considered indispensably necessary that their confession, in which all these things were set forth, should contain nothing that was not founded in the Scriptures. And as it was considered a matter of the greatest importance that they should neither deceive nor be deceived in the matter of their witnessing, it caused them diligently to read and painfully to investigate the Scriptures—first, church judicatories in framing them, and then ministers and private Christians in adopting them as their own. But now, that men consider themselves no longer bound in this manner, and that Creeds and Testimonies are viewed as unwarranted restrictions upon the free exercise of Christian love, and are treated with contempt and detestation, this powerful motive to read and search the Scriptures is also gone.

When family worship in all its parts, viz: singing a portion of the inspired Psalms,

reading His word, and calling on His name by prayer, morning and evening, in all ordinary cases, was judged indispensable in order to full communion in the church—it secured a regular reading of the Scriptures, in the hearing of the whole christian community, old and young. But the spirit of the times has done that away also. It is no longer needful to be so particular in order to the enjoyment of all church privileges. A short word of prayer, when it is convenient, is all that is requested, or in true popish style, that they will assemble around the *family altar*.

The time has been when professors were comforted and delighted with nothing so much as the light of God's countenance—the expressions of his love—his faithful promises—his everlasting covenant—his pressing and free invitations to the very chief of sinners to accept of Christ—and accordingly they sought to feast continually, by reading the Word and meditating upon it. But now the spirit of the times has prepared other food for souls, and they are perpetually and strongly solicited to enjoy themselves in hearing and seeing the wonderful doings that characterize our age; and by consequence, both the time and the inclination for resorting to the pure and sacred fountain of consolation are gradually diminishing.

When parents came under the most solemn vows, at the baptism of their children, to teach them diligently those things, and only those that were either expressly contained in the Scriptures, or clearly founded upon them, it occasioned both parents and children to read them frequently and to examine them with all the care and diligence of which they were capable. But the prevailing *spirit* has also removed this occasion to a great extent. The vows and promises made at baptism must necessarily be exceedingly general, or not be at all, in order to answer the *free communion* and the *no creed* plan. As in every thing, so also in this, there must be a strict guard to keep out *sectarianism*. And what is admitted, being such as answers the views of all parties, can make no distinct impression. To many parents, who think there is no obligation where no promise is made, this will appear a happy deliverance from the irksome toil of teaching their children these things; and to many others, the "Sunday School," so popular and so convenient, offers an irresistible temptation to neglect it. In many of these schools the Bible has a place, but is frequently little more than nominal—the time and attention of the scholars being oc-

cupied chiefly with the teacher's lecture, the books appointed by the managers, hymns, &c. Besides, if they did even nothing else than read the Bible, it is so much a matter of emulation or of game with them, than which, nothing could seem to be more out of place—that it seems more calculated to foster pride and vanity than to instil the sincere milk into the youthful heart.

The *spirit* of modern Popery is a very cunning spirit. Formerly the authority of the fathers of the church and the Pope was every thing, and the Bible was laid aside and interdicted. But now, since that would not suit the proud, independent, revolutionary spirit of the age, it pretends to be throwing off allegiance to the authority of great names and church courts, and to be turning wholly and only to the Bible as its great standard book; and the world, from the one end to the other, is made to hear of it. The Bible is read in Sabbath Schools—it is the subject of catechetical instruction in the bible class societies—it is the great object of numerous associations, and great and mighty things are done and told about it. And we might readily suppose that the present and following generations must become mighty in the Scriptures, far surpassing their fathers, and that all our complaining is without foundation. But in this we should be grossly mistaken. The fear of being, in any thing, *sectarian*, or of giving the minds of youth the least bias to it, has so fettered and paralyzed the whole course of their Bible instruction, that it never breaks the surface of truth, and a person may be diligent in it all his days and at his end be little wiser than the Jew who counts the letters, words, and verses of the text. For example, take the following questions on the 18th and 19th chapters of John.* Question 1—Which of the apostles cut off the ear of the high priest's servant? 2—What was the name of the servant? 3—Who took the mother of Jesus home after his death? 4—Were the legs of Jesus broken as he hung upon the cross? 5—What did a soldier do to his body? 6—What came out of the wound? 7—Who united with Joseph in burying Jesus? 8—What did he bring to embalm him? After these questions have been answered correctly, what single idea of the grounds of a sinner's acceptance before God is brought into view? And where shall we expect to hear of it if not when the pupil is brought up to the great New Testa-

* Questions on the Bible for the use of schools, by Mr. John M'Dowell, pastor of the Presbyterian church of Elizabethtown.

ment altar, to look on the great atoning sacrifice as in the very act of being offered? Is there any of these questions which the Roman heathens or unbelieving Jews around him, could not, with a good conscience, have answered correctly, and be heathen and unbelieving Jews still?

From another Bible catechism,* I shall take the following questions and answers. Question 1—What is faith? Answer—Faith is the substance of things hoped for, and the evidence of things not seen. Heb. xi. 1. Ques. 2—Can we please God without faith? Ans.—without faith it is impossible to please God. Heb. xi. 6. Ques. 3—Is faith necessary to salvation? Ans.—God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life.

Had there never been any mist and darkness cast on these points by designing heretics, this might do very well. But as the case stands at present, these answers, infallible truth in themselves, give no testimony to the truth whatever, on the part of him that speaks them, nor any evidence that he in the least understands the subject. All but Jews and Deists could give them and not appear inconsistent with their own particular belief. The very surface of the truth here remains untouched. Besides, as I have said, the reading of the Scriptures is supplanted. There is such a torrent of Tracts, Magazines, Addresses, Reports, Missionary Sermons, Reviews, Religious Newspapers, Sabbath School Repository books, and I know not what, continually pouring from the press, that every moment that can be afforded for reading, through all the seven days of the week, is far too little,—the mind is kept in one steady gaze upon the ever varying prospect—and feelings of novelty and intense curiosity, mingled with wonder and astonishment, are kept up in the heart; yet hardly one distinct impression of the truth is made; but the word of God, the pure fountain of living water, is jostled out of its place and quite forgotten. In this dreadful snare, it is not always the giddy and unthinking part of the community that is caught; but age, experience, and literature, we fear, are frequently to be found in its toils.

And is there nothing in all this to create alarm? No indications of that artful spirit which has already swindled the visible church

out of the knowledge of the Bible? Who sees not that in all these ways it is labouring under the most deceitful and imposing pretences to the contrary to extinguish scripture light, and lead the public mind, now its deluded votary, whithersoever it pleases, in the darkness of its own creating?

This leads me natively to notice another indication of the *spirit of Popery*, viz: IGNORANCE. This grew upon the church by slow degrees and similar means before, until it became the *dark ages*, and was esteemed as the mother of devotion. Still, however, there were things that nominally occupied the place of knowledge—the discipline and diversified austeries of the monasteries—the wonderful purity of their founders—the devoted piety of the crusaders, and their noble and heroic enterprizes in behalf of religion—the great and charitable endowments of public institutions for religious purposes—missionary reports—legends, relics, pictures, images, and a host of other things, that would make up a vast amount of knowledge. But the peculiar doctrines of grace, pointing out the way of a sinner's acceptance with God, was enveloped in thick darkness. At the Reformation these doctrines broke through the dark and dismal cloud, and shone with such a lustre, and produced such a warmth of holy affection and heavenly love, as carried demonstration to the conscience that they were divine, and for a time the churches rejoiced in their light. But now that day is far spent, the night is fast approaching. Dark and dismal clouds are again gathering thick together, and already their long shadow has completely intercepted between the setting sun and many of those countries which basked in his meridian beams. Alas! for Geneva and Switzerland, now groping in Arian and Socinian darkness! Germany and France are no better! Scotland and England, once distinguished as the public defenders of a pure reformation, by solemn confederation, and their voice was heard afar, are now in a similar state! Now, alas! the deep silence of night prevails. Latitudinarian schemes have undermined the very citadel of God's witnesses. Arian, Socinian, and Arminian heresy has gone forth like a pestilence, and poisoned the atmosphere of the soul, and vital religion sickens and dies. Deism and every fleshly lust enters and riots at pleasure on the dead. The light may linger a little longer in our western hemisphere, but here too the long shadows of the evening are stretched forth. Ingenious metaphysical subtleties, rhetorical declamation,

* The abridged Bible Catechism, by W. F. Lloyd.

enthusiastic schemes, and latitudinarianism of the wildest sort, occupy the place of plain and pungent dealing with the consciences of sinners—the preaching of Christ crucified, not with the words which man's wisdom teaches, and exhibitions of the gospel promises, in their adaptation to the various necessities of the saints. To deceive the conscience and keep all in profound quiet, there is a greater show of inquiry after truth than ever, and the old forms of sound expressions are still in use, as though they still expressed what was known, felt, and esteemed ; but the inquirer is kept traversing the field of truth with great parade, without digging for the precious jewel, and the carnal mind is not displeased with it. Socinian, Arian, Arminian heresies, and strange delusions, are also widely spreading over this land. Deism, Atheism, and wickedness of every name, are pouring in upon the land like a flood. We, too, can sum up a vast amount of knowledge such as it is. We can speak of missions, unions, and societies without end—we can discourse of their unbounded munificence, their gigantic plans, their sudden movements, mighty energies and stupendous effects. But of the truth—as clearly distinguished from the flood of prevailing errors, and as living in its powerful actings in the heart and life, separating both from pride, enthusiasm and delusion, and conforming both to the holy will of God—how little do we know. The imputation of Adam's first sin to all his posterity—the unsearchable depravity and wickedness of the heart—the spirituality and extent of God's law, and our utter inability to come up to it in one duty,—the nature of the second birth—the perfect freeness of the gospel offer from all conditions—the imputation of Christ's righteousness as the only ground of acceptance with God, and the perseverance of all those whom God calls according to his sovereign purpose in grace till it issues in glory—are not the themes in which the preacher and hearer delight. Yet are they the golden chain on which all the peculiar truths of the blessed gospel hang. Consider, first, how large a proportion of professors *deny* them—how large a proportion think it best not to speak minutely on them, either in public or private, for fear of giving offence and of being sectarian—and how large a proportion, besides both these, are prevented from studying or speaking of them simply by the multiplicity of popular things which claim their attention, and it will surely appear that we are hastening to gross darkness.

It will not be difficult to perceive the spir-

it of the execrable *indulgences* reviving again. They were a famous means for filling the coffers of the Pope and his debased clergy, and for keeping great men in good humour with the church. And it is well known also that Luther began the Reformation at them. And now that the Reformation is far gone in decline and almost down, the spirit of this thing, divested of its gross forms and a little refined, is again come forth.

Perhaps few would think of laying down a sum of money as a satisfaction for their offences ; much less offering it before hand to obtain liberty to commit such sins as uncleanness, intoxication, profanation of the Sabbath, or of the holy name of God, &c. ; but if after they are committed, the fear of losing a good subscription to a minister's salary, or a liberal supporter of charitable and religious institutions, prevail with the officers of the church to commute the express command—" *them that sin rebuke before all*"—for a tame word of private admonition ; or if it completely paralyze the arm of discipline, and restrain it from reaching the offender at all, is it not *indulgence*, and that for the sake of *money* ? If a man who has no other connection with the church than the holding of a pew, can deliberate and vote at the election of ministers and elders, and in the appropriation of the church's funds, and can have baptism administered to his children, is he not *indulged* ? If a man is allowed to hold what opinion he pleases respecting original sin, election, faith, the atonement, church government, and psalmody, provided he will join with us, is he not greatly *indulged* ? If a man gets a reputation for piety and religion, the tenor of whose conduct, either at home or abroad, week day or Sabbath, will not bear the inspection of the word of God, and without so much as acknowledging the authority of Christ in his church, or joining in fellowship with his people at all, is he not *indulged* ? And that such things are done, is beyond dispute : neither are they rare or done in a corner. They are the genuine fruits of the free communion and the no creed plan. But they have not yet come to their full perfection.—The spirit of yielding and of compromise is manifestly increasing, and how much may be yielded and compromised, or whether any thing at all of the Reformation attainments will be reserved, is known only to the Head of the church.

To turn away their ears from hearing the truth, and to be turned unto *fables*, was another feature of Popish times. The fabulous stories and legendary tales narrated

by the priests and monks, and believed by the credulous multitude, were innumerable. With these, instead of the truth as it is in Christ, their minds were stored; and thus blindfolded, they were lead as the priests and monks pleased, and duped out of their money, their senses, and their souls. We who would turn with disgust from a Roman legend, listen with profound enthusiasm to the millions of religious romances, dreams, fabulous memoirs, histories, and reports that every where abound, as to an oracle of truth. A few simple facts which, divested of their merititious dress, would not be deemed worthy of a remark, are set forth in glowing colours in some religious newspaper to excite admiration and awaken the pious sympathy. Perhaps they next make the tour of the country in a tract, and bring back a report of some sinner converted, and lastly they are laid up among the jewels of the Sunday School Repository. If a boy weep for a New Testament, or go a mile and a half to borrow one, or lay up his pennies till he can purchase one;—If some lonely widow drop a tear in conversation with some revivalist—or if a greater number than usual apply for admission to the church after some powerful speech to move their feelings and terrify their consciences; it is presently drawn up in a moving narrative and it is received through the country with feelings bordering on enthusiasm. Of such sort of reading the world is full. The mind of the rising generation is poisoned by it, and that of many adults likewise. That we have turned away our ears from hearing the truth is abundantly manifest from what has already been noticed; and now we are turning our own ear and that of our children to FABLES.

Again, “speaking lies in hypocrisy,” is given (1 Tim. iv. 1.) as a mark of Popery—that is, the “pious frauds.” And of the reviving of this spirit there are thousands of indications. The connection between this and the spirit of fable is so close that they are hardly ever found apart. They who will continue to tell marvellous stories to produce effect and excite wonder, will soon find plain matters of fact unfit for their purpose. And if once they take the liberty to colour a little they will not find it difficult to proceed farther until they arrive at “speaking lies.” And they are lies of the worst sort; for the fabrication is sent abroad as containing matters of religious concern; it is told with an air of piety, and as the effects of the down pouring of the spirit of *truth* and holiness, which should gladden the hearts of God’s children and be interesting to all.

Moreover, the motive proposed to sanctify the practice, but in reality to blind the conscience—namely, to serve the cause of the Redeemer in some respect or other, serves but to mark it as the vilest hypocrisy, as though a lying spirit could love the truth. But how much more monstrous does the wickedness of it appear when we consider that it implies an alliance between Christ and Belial. It was the shame of Popish times, and now it is becoming ours. There are hundreds of narratives of conversion and memoirs of Sabbath School scholars warmly recommended and read with intense interest, that stand on so very few facts that according to the strictness of truth they can be considered only as “lies in hypocrisy.” If there should be sent to some remote part of the country an account of a mighty revival under a remarkable down pouring of the Spirit, by which some were awakened, some had become serious and inquiring, others hopeful, many rejoicing in the Lord, while the matter was all agreed on before hand, how it should be brought about, and the only tangible fact was that a considerable number were brought, under the influence of the human machinery employed, to join the church, would it not be a “speaking lies in hypocrisy?” And surely of this sort there is a great abundance in the country.

Must not that spirit which dares to express a positive sentence respecting the various states of men’s souls, which the omniscient God only can do, be a *lying spirit*? It is pretending to a knowledge of which it must certainly know it is not possessed, yea, is infinitely above its reach; and by the pretence multitudes are deceived. And if it be said, by way of palliation, that they themselves are sometimes deceived in the case, it is no more than the judgment that frequently falls on lying prophets who are left to strong delusions that they may believe a lie. Suppose a society is annually professing to the world that the sole end of its association is to distribute the pure Scriptures without note or comment, or any thing of the kind; and that its orators exhaust all the powers of eloquence in commanding this principle and congratulating the world upon its discovery, its adoption, and the powerful benefits that have accrued from it—yet this same society is secretly consenting to infidel prefaces, interpolations, and the binding up of the Apocrypha with the Scriptures, and their wide circulation in that state year after year; is it any thing else than speaking lies in hypocrisy by whole sale?

As a specimen of the modern "pious frauds," I quote the following pretended dream :

"A gospel minister of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch before he fell asleep and began to dream. He dreamed that upon walking into his garden he entered a bower that had been erected in it where he sat down to read and meditate :—while thus employed he thought he heard some person enter the garden, and leaving his bower he immediately hastened to the spot whence the sound seemed to come, in order to discover who it was that had entered. He had not proceeded far before he discovered a particular friend of his, a gospel minister of considerable talents who had rendered himself *very popular* by his zealous and unwearied exertions in the cause of Christ. On approaching his friend he was surprised to find his countenance was covered with a gloom which it had not been accustomed to wear, and that strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed his friend asked the relator the time of day? To which he replied, 'twenty-five minutes after four.' On hearing this, the stranger said, 'it is only *one hour* since I died, and now I am damned!'—'Damned for what?' inquired the sleeping minister. 'It is not,' said he, 'because I have not preached the gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry that can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is *because I have been accumulating to myself the applause of men more than the honour that cometh from above, and verily I have my reward.*'—Having uttered these expressions he hastily disappeared and was seen no more. The minister awaking shortly after, with the dream deeply engraved on his memory, proceeded, overwhelmed with serious reflections, towards his chapel in order to conduct the evening service. On his way thither he was accosted by a friend whether he had heard the severe loss the church had sustained in the death of that *able* minister *****? He replied no, but being much affected at this singular intelligence, he inquired of him the day and time of the day when his de-

parture took place. To this, his friend replied, 'this afternoon at twenty-five minutes after three o'clock.'

The old Roman Catholic art of *preaching terror* without directing to the blood of sprinkling, which speaketh better things than the blood of Abel, by which the conscience became greatly alarmed, and men were driven to their wits' end and were glad to comply with the severe prescriptions of the priests in order to get relief, is again coming greatly into fashion in many places; but especially with revivalists, when they set about making a revival, and at camp meetings. And it again produces the desired effect :—Many are awakened, become serious and inquiring, and eventually join the church, and thereby increase the party and add something also to the funds; after which they fall asleep again and are not generally soon awakened.

Is not the scrupulous and universal attention paid to the first Monday of the month, as a time for devotion throughout the Christian church, something like the *Canonical hours* which the Romish church set apart for that end? And when a preacher goes round a neighbourhood or village and engages the people to *pray at a certain hour of the day*, (as has been done in some instances,) it is so very similar to them, that it would be no great mistake were we to set it down as the thing itself.

But lastly, under the auspices of Popery there arose a host of societies of monks and nuns, each having its own specific object and its own discipline. In process of time they supplanted the regular clergy, both in their office and emoluments, and particularly the Franciscans and Dominicans did so, whom the people so much preferred that they would neither confess to a priest nor take absolution from him. They were a scourge to the indolent, vicious, and apostate clergy; but they were the pillars or the props of Popery, by which it was kept a while longer from tumbling into ruin: because under pretence of voluntary poverty and great disinterestedness, they went about begging money for religious uses, upon which they received the name of mendicants, and in this they became very expert, and amassed great sums of money. They became so famous and popular among the people that large legacies were left to them, and great donations were made to them; and to refuse their urgent solicitations was almost impossible, and could not be done without great hazard to a religious reputation.

Has the *spirit* of these transmigrated into our modern societies? Do we see all this acted over again, only with a change of name and circumstances? Are they supplanting ministers and churches and church courts in their official duties, and draining off the money by which they can be decently supported? Is it not too evident to be denied? Who sees not that they are raised up to scourge a protestant ministry for their most shameful and culpable neglect of zeal and diligence in their station? Who sees not that the regular minister, in thousands of instances, is either reduced to poverty or to follow some other calling for a living, while our *mendicants* traverse city and country for money in behalf of public institutions, and gather vast sums? The hand of the contributor is scarcely out of his pocket till he is again called on to return it. And again it is at the peril of a man's reputation for "piety and charity" to stand off and refuse.

When all these things are viewed in the aggregate, they present ample ground for the conclusion that the *Spirit of Popery* has arisen and is rapidly diffusing itself through the length and breadth of the land. Already the huge majority have gone into its snares and are strenuously advocating its measures. And the general course of events strongly indicate an approaching crisis. To what extremity the affairs of a witnessing few may come, and the time how long, is not for us to determine. But surely it is time for the friends of present truth, and a scriptural order of all things belonging to religion, to take the alarm. "The enemies roar in the midst of the congregations, they set up their ensigns for signs. A man was famous according as he lifted up his axe upon thick trees. But now they break down the carved work thereof at once with axes and hammers." Surely we ought to be in expectation of a trying time. The fire of his judgments seem to be already kindled, and the Reformation churches may be put into his furnace until their huge heap of dross run off.

(To be Continued.)



[FOR THE RELIGIOUS MONITOR.]

COVENANTING IN THE REFORMED SYNOD.

MR. EDITOR—Having lately seen the minutes of the two last sittings of the Reformed Synod, I was considerably struck at reading a report contained in them, in reference to a communication from what are called the United Societies of Morristown, New Athens,

Cadiz and Londonderry, which seems, (contrary to what I could have expected, as yet, from any belonging to this body,) to be levelled strongly against the duty of covenant renovation; in very sly language to be sure, too much after the manner of this people. It is aimed as a home stroke at Seceders, for the attention they give to covenanting, as may be easily ascertained from the fact, that while it refers to some body, or bodies, of professors, who practice covenant renovation with too great a frequency, (as the language of this report would bear,) and none else are chargeable with this, in present times, but Seceders, if a frequency of covenant renovation is, indeed, a fault.

This report the Synod adopted, and of course it expresses their own mind on the subject to which it refers, and makes them responsible for the whole of what it contains. In a church court, which, in the main, is tolerably well established in their own religious profession, there may be an individual or two sometimes found, who are enemies to some parts of it, under the disguise of friendship, and will occasionally manifest something of their own spirit in matters entrusted to them. And upon reading this report, without being made acquainted with the circumstance of its adoption by Synod, we might suppose, from former professions of this body, that the framers of it were persons of this stamp. But its adoption shews what has now become the views of the whole, and as such we cannot but consider it. Taking it, then, as expressing the views of this Synod at large; as Seceders are particularly interested in this report, both on the account of the subject of covenanting to which it refers, and the disengenuous manner in which the duty of covenant renovation is treated, by that Synod, in that they profess to be friends, while they are to all appearance enemies to it, if not enemies to a covenanted work of reformation generally; and under this profession of friendship to it, they attempt to make it believed, that, under the profession of friendship to covenant renovation, Seceders are enemies to the doctrine concerning the binding obligation of the covenants of ancestors upon their posterity, and are playing the same deceitful part in their public profession, on the subject of public religious covenanting with themselves. I concluded that very properly the minutes in full, so far as they bear on this subject, with a few cursory remarks upon them, might be laid before your readers with advantage, that they may learn from it the need of abiding by the whole truth on this subject, and im-

prove it as a warning to steadfastness in their religious profession generally ; as one deviation from the truth, and one step of apostacy from it, prepares the way for another, as may appear from this report, as adopted by this Synod. We have need, in reading it, not to be " high minded, but fear." If they are deemed worthy of a place, they are at your disposal.

J.

After stating, that, " A communication was received from the United Societies of Morristown, New Athens, Cadiz and Londonderry on the subject of covenanting, publishing a book, &c." which was referred to the committee on discipline. The committee gave in their report in due time, which is as follows: " The committee on discipline to whom was referred the communication from New Athens, &c. presented the following report (which was adopted by the Synod,) —The paper from New Athens presents three subjects of request. *First*, that the Synod furnish the petitioners with reasons by which they may repel the reproaches cast upon us on account of our infrequency of public covenanting; *Secondly*, that we should speedily engage in that work; and, *Third*, that we should enquire into the propriety of republishing a book designated in that communication."

" Your committee respectfully remark, that to furnish reasons in refutation of all the hard sayings, evil surmisings and misrepresentations of enemies, would be an endless task. It is better in general to leave the vindication of their principles, and administrations, under the good providence of God, to their course of conduct. It may in this case, nevertheless, be observed that the non-concurrence of the civil state is not, and never was an obstacle in our way of covenanting—that the allegation is equally unfounded, that the express terms and forms of our venerable covenants are viewed as necessarily to be retained in our covenant bond, when renewed. The doctrine and practice of our church at all times refute such representations :" So says this report.

Here it might be observed, that the general understanding of all who have read their public principles, is, that the doctrine of this church, particularly in the first public exhibition of their principles to the world, warrants undeniably such representations.—It is well known that one reason why Mr. Nairn, who joined in with Mr. M'Millan, opposed covenanting as the first Seceders practiced it, was because they refused to swear the covenants of their ancestors, particularly

the solemn league and covenant, in the very form and words in which it was originally expressed ; and adapted their covenant bond to the then existing circumstances of the Secession Church, as having no concurrence of the civil state with them in these matters.—This was one of his reasons of dissent given in to the Associate Presbytery. And the accordancy of Mr. M'Millan's, views on this subject with his own, and the way in which, before this, these covenants had been sworn by Mr. M'Millan, and his party, was one of the reasons why Mr. Nairn joined in with him.

The late exhibition of their principles in this country, does not appear to teach anything contrary to the original Testimony in Scotland, concerning this duty, though on this, as in many other things, it gives no distinct and certain sound to the world.

Her practice by no means refutes but justifies these representations, as this body has but on three occasions, as far as can be learned from their history, engaged in covenanting. Twice in Scotland, and once in this country : and on all these occasions as far as can be gathered, the solemn league and covenant, *status quo*, was sworn by them, accompanying it with marginal notes, specifying among other things, that the king to whom they pledged their fidelity in that deed, was no king in present being, but one whom they hoped would come into existence in some future period. In this way they concluded they did what sufficed for the non-concurrence of the civil state with them ; then, by referring through these marginal notes to some imaginary one, they expected in some future day to concur with them in such a work, and to whom they pledged their fidelity. But there being too glaring an inconsistency in this way of engaging in this duty, they have left off the practice for a long period of time, rather than proceed in it as Seceders have done ; which presents considerable evidence that the reason must be, a conviction that the doctrine of this church requires such a concurrence. But more of this afterwards.

It goes on, " your committee beg leave further to remark, that the ill advised urging of frequent renewal of covenant deeds seems to be predicated upon a latent, if not an avowed denial of the perpetual obligation of such deeds ; and manifests a disregard of the import of a habitual recognition of such obligation in the usual course of ecclesiastical administrations—the principle of the man would be little valued, and his act would be scorned, who every time he paid the interest on

his legally executed bond, in proof of his integrity and to bind himself more firmly, should insist upon giving an added engagement and renewed subscription. We are admonished by the partial and untimely covenanting of some who have attempted it, not to be rash upon this very solemn subject."

I am at a loss to know certainly what is intended by the harsh expression, *ill advised*, whether it is a reflection upon Seceders, for the urging of frequent renewal of covenant deeds, or because of the manner in which it is done. If the latter, this Synod in my humble opinion, ought to have been more explicit, in letting us know wherein we have erred, in the manner in which we have urged a renewal of covenant deeds, that upon being made acquainted with it, we may be enabled to correct the error for time to come. If the former, which appears rather to be intended, we are astonished to hear this from a Reformed Synod, which admits the morality of the duty, and the seasonableness of it in New Testament times, and who profess as well as ourselves, to approve of the frequent renovation of covenant deeds by our ancestors,* and as we believed had nothing

to keep them from giving a practical evidence of their respect to it, and approval of a frequent renovation of them, but the impossibility of their going about this duty at present, consistently, according to the way in which, as a religious body, they think it ought to be done, viz: by church and state co-operating in it together. How a thing can be a moral duty and yet the urging of a frequent observance of it, considered to be improper and sinful is what I cannot understand.

But taking it for granted, that this is what is intended. Then, if the urging of a frequent renewal of covenant deeds seems to be predicated upon a *latent* if not an *avowed* denial of the perpetual obligation of such deeds, &c. I ask, what are we to make of the frequent renewal of them by the people of God under the Old Testament dispensation, at Horeb; in the plains of Moab; in the time of Asa, Josiah, Ezra, Nehemiah and others? Are these repeated renovations of them to be considered as exemplary to us in the duty, or as a warning against a too great frequency in observing it? If it is to be predicated upon a *latent*, if not an *avowed* denial of the perpetual obligation of such deeds, then we must condemn the frequent renovation of them in the period of the first Reformation in Switzerland, France, the low countries, &c. and in Scotland, and in the period of the second Reformation in Scotland and England particularly. This principle, assumed by the Synod, would go to prove, if it proves any thing, that the seldomer they are renewed the better; and that every renovation of them, subsequent to the first time the church covenanted upon earth, was one too much. According to this principle, it must be considered as "manifesting a disregard of the import of a habitual recognition of such obligations in the usual course of ecclesiastical administration." It would operate in the same way, were it a good one, against every renewal of engagements to God; at the table of the Lord; at the baptism of our children, &c. &c. or in any way whatever. According to this principle the more seldom we renew our vows in either way, the better.

This Synod, I am well persuaded, had no reason whatever to make this conclusion from any evidence before them, of the tendency of a frequent renewal of covenant deeds to produce the evil they seem to deplore, and would profess to guard their people against; because so far is a frequent renewal of covenant deeds, by the church, from manifesting any thing like a *latent* or *avowed* denial of covenant obligation, that it is

* In their Narrative, prefixed to the Testimony, they speak of what they call the Reformed Presbyterian Church, in the period between the years, 1638, and 1649, as follows, unquestionably with approbation. "The covenants, they thought it their duty *repeatedly to renew*." See page 98 of first edition. And in page 46, speaking of the Waldenses, they say, "to the preservation of the Ecclesiastical order, they were bound by oath; nor was *any* considered as belonging to this church, who did not take the covenant." The Hussites in Bohemia, they say in pages 48, 49, "also ratified their federal transactions with solemn oath.—They agreed upon one covenant suited to the present state of the church, which was subscribed by *all the members of the society*." In page 50 they say, "The Reformation met with opposition. It progressed nevertheless, under the smiles of an approving Providence, and in different nations *they who sought the Lord* publicly covenanted."—From all which it would appear, if words have meaning, that if they never urged a frequent renewal of covenant deeds, they once approved of it. And there can be no great danger, one would think, of urging a duty, which, upon scriptural principles, we can approve off. However, put these declarations in the Narrative, and the language of this part of the report together, and how unlike are they to one another! This church is certainly undergoing a rapid change as to its public religious principles when she contradicts so openly, her *quondam* profession on this subject, if the Synod is really serious in what they say here. But perhaps they only aim a stroke at Seceders; and to have the opportunity, go a little further than they otherwise would have done on the subject. If so, we are willing to let them enjoy themselves in their whim of opposition to us as a body, so far as respects ourselves. But surely fair witnessing for the truth, does not admit of trifling so with any article of truth, or of their former profession for such a purpose.

the very best outward proof of a regard to it, which a church can possibly give ; and the doctrine of covenant obligation, we find, stands or falls in any church society, as she pays a respect to this in her practice, or not. It has uniformly been the case, that those who were most concerned to have the covenants renewed were the most sincere friends to covenant obligation. It was so in former times, and is so to this day. Covenant obligation was admitted by the Presbyterians generally, in the period particularly of the second Reformation in Scotland and England, and preached up very fully at the very time they were engaged in repeatedly renewing these covenants. It occupied a considerable place in the sermons of the different divines who preached at the renovation of covenants in the period between 1638, and 1649, as appears from the printed collection of these, in possession of many in our own time ; while the now General Assembly of the church of Scotland, and the General Assembly body in this country, who profess to tread in the steps of these Reformers in other things, having left off and being opposed to the duty of covenant renovation, along with this, deny the binding obligation of the covenants. The Burgher body in Scotland, and the Associate Reformed body in the United States, neither of them denied the duty of covenant renovation, at first, but did not practice it, and covenant obligation was admitted by them, but by abstaining from covenant renovation they have come at last, almost openly and universally to deny covenant obligation, or at least to cast it out of their public profession, and are both melancholy instances of the connexion there is between a denial of the duty of frequent covenant renovation, and a denial of the perpetual obligation of these covenants.—The Secession church has more than any other, since she seceded from the established church of Scotland, both urged and engaged in covenant renovation, and no church has more warmly defended the doctrine of covenant obligation than she has done. The Reformed body next to the Secession, have for a long period of time past avowed the doctrine of frequent covenant renovation in her public profession, though she has not practised according to it, and has been the only body who seemed to keep the Seceders in countenance, in this defence of the doctrine of covenant obligation. But since she has so publicly declared herself in this report, contrary to her former avowal of herself, we need not expect her company long in this part of our public witnessing profession. We

may expect, unless she quickly retrace her steps, to hear her in a few years as open in her denial of covenant obligation as some of our neighbors, who once spoke as we do, and as they do yet on this part of the subject.

The argument used by the Synod, where-with to support the principle they assume, concerning the dangerous tendency of a frequent renewal of covenant deeds, appears to me not very intelligible, and but ill calculated to answer the end intended by it : Because the interest paid by the borrower for the use of a sum of money lent, is by no means adequate to represent the performance of our covenant engagements to God, which we are under, either by ourselves, or by virtue of our ancestors ; as in the payment of interest for the benefit of a principal, there is an equivalent supposed to be rendered by the advantage obtained from the use of the principal. But our fulfilling our covenant engagements, is to be considered in no shape as an equivalent, but as the performance of an office of love, and an act of obedience of inferiors to a superior. And in this view, the principle it assumes is not correct, and very opposite to what we are warranted, from the example of the saints, the declarations of God himself in scripture, and the nature of things, to expect would be the consequence of a frequent renewal of our covenant deeds. Namely ; that by renewing our engagements we make our word of promise of less worth. David said, “ I have sworn, and I will perform, to keep thy righteous judgments.” Here was a double engagement he brought himself under, or a renewal of his former engagements, doubtless to impress his own mind the more, with the obligations which already lay upon him to do this, prior to any engagements of his. Our Lord put Peter to the trial of his sincerity, by three times putting to him the question, “ Lovest thou me.” Had Peter acted upon the principle of the Reformed Synod, instead of giving a definite answer as he did, the 2d and 3d time the question was put to him, he had said “ O my Lord I have said already that I love thee. I am afraid of answering the question again by a solemn appeal to thee, as to the truth of my love to thee, because this would have some appearance of a *latent* denial of my obligations to love thee.” But this faithful disciple returns the answer the 2d time with more solemnity than the first, and the 3d time with more than either. And who will suppose that there was an *ill advised* urging of this profession on the part of our Lord, or a too fre-

quent renewal of it on the part of Peter?—The Lord says, “Vow and pay.” This, as it makes it the duty of all indiscriminately both to vow and to pay, for it is a general command given to all who read or hear it, is addressed by him to them in the word without exception. So it seems to teach, that voweding is the ready way to lead on to a paying or fulfilling obligations which we are already under, because the payment of lawful vows we come under to God, is a fulfilling obligations we are under independent of these vows, but more strongly so in virtue of them.—When Jonathan made David swear again because he loved him, it was to have a fuller proof of David’s sincerity in those pledges of love he had given to Jonathan.

It is not to the purpose on another account, namely, because it does not apply at all to the plan of covenant renovation in the Secession church, or to the subject of covenant renovation as it has been practised by any religious bodies we have ever read of in any period of the church. Covenant renovation is not by the same individuals swearing over, in their own persons, more than once, except in very peculiar circumstances, the covenant deeds of the church; but by individuals, different from the original covenanters, testifying their adherence to the covenant deeds of their ancestors, by swearing the covenants themselves. The covenant deeds of the church, it is known, are not bonds of an individual person, but of a social person or body, continued in the successive generations of those who belong to it. And to secure a due respect to them, by the posterity of those who first entered into them, we should think that a renewed subscription of them by posterity themselves, would be no unlikely means. In no way whatever can the covenant deeds of a society be acknowledged so well, by the posterity of those who entered into them, in the binding obligation of these covenant deeds upon themselves, as by renewing them, in their own persons. Whether that society be a civil or religious one, this will hold good.

The conclusion of this argument is plainly contradictory, to what is stated in the first paragraph, and certainly gives room for the allegations which are quarrelled with in it, all that is said to the contrary notwithstanding. “We are admonished,” says this Synod, “by the partial and untimely covenanting of some who have attempted it, not to be very rash upon this very solemn subject.” Contrast this with the words—“The doctrine and practice of this church,

at all times, refutes such representations.”—According to the doctrine of this church, Seceders, who engage in it in present times, are guilty of *partial and untimely covenanting*. What makes it so, as engaged in by them? It is *partial*—as we want the concurrence of the civil state, that it may be a full and proper observance of it, by us, as a body, according to the judgment of this Synod. It is *untimely*, for the same reason; and thus, both the doctrine and practice of this church, are so far from refuting such representations that they unitedly go to prove that whether it is considered as a reproach cast upon this body, or not, to say of them that one reason why they do not engage in covenanting, as a body, in present times, is the non-concurrence of the civil state with them in the duty of it, is nevertheless true.

They proceed—“In regard to the second request, we remark that we are in correspondence with our brethren in Britain and Ireland upon the subject, and it is trusted that as soon as the call of Providence to the work, is distinctly heard, we shall not be found disobedient.” This, at first view, would give some ground to hope that this body is friendly to the duty of covenant renovation, and may, perhaps, soon convince the world of the truth of it by their practice: and more especially as in a communication of theirs to the Reformed Synods in Britain and Ireland, contained in the minutes of the sitting of Synod preceeding to that at which this report was adopted, they suggest the propriety of a mutual league and covenant being framed for the use of their church generally. But as in this part of the report they declare that, “as soon as the call of Providence is *distinctly heard*, they trust they will not be found disobedient;” which supposes that they have not yet heard it satisfactorily, though the matter is under consideration: and as they have pronounced the engagement in it by others in the present day an *untimely covenanting*, we need not be too fondly indulging the hope they are soon to give us their countenance. The call may be long given before it be distinctly heard, though we think that it is given now very loudly if ever it was. Dr. Wylie, one of the members of this Synod, in his sermon on covenanting, specifies, among other seasons proper for this duty’s being engaged in, “a time of public defection and apostacies from God,” and “a time of public humiliation for these apostacies and defections.” The present time is certainly a time of great defections, and a time in

which we are called to deep humiliation on account of these before him. This was admitted by this Synod immediately after this report was read and adopted, as a draught for an act for a fast was then read and passed, and the day appointed on which it was to be observed. If ever there was a time when the church had a call to this duty of covenant renovation; if covenant obligation is a doctrine to be acknowledged by her, and the morality of the duty and present seasonableness of it; it is certainly when these things are generally opposed; that she may by this means bear her public and explicit testimony in favour of them, and to give an opportunity to all its true friends to shew themselves at such a time when it is difficult to know who are its friends and who are its enemies in these things. Such a time is the present time: the binding obligation of the covenant deeds of our ancestors being denied by every body of people, except the Secession body, and as yet the Reformed body, and the morality of the duty and present seasonableness of it denied also by many: so that it surely is a present duty, whether she hears it *distinctly* or not. The Reformed Synod, however, are not the first who have said—" *The time is not come, the time when the Lord's house should be built.*" We know that their proceeding in the work of public covenanting has been a thing with which their people have been amused for upwards of twenty years, (if I mistake not.) There is a strange kind of policy used among some religious bodies in this way, when there is an excitement among their people in reference to a neglected duty, to keep up their hopes until through time and by means of habits acquired, the excitement wears off. This Synod give their people still some faint hopes respecting the renewing of the covenants among them, at some future day, while they are at the same time endeavouring to bring them into a secret dislike of covenant renovation, as appears from this report: and are bringing them rapidly into it, as instances are not wanting to shew the very deleterious influence, this same report, as adopted by the Synod, has already had, upon some of their members, in alienating their minds from the duty of covenant renovation, who but a very short time ago were disposed warmly to defend it.

As I had occasion to take notice of the circumstance of their suggesting the propriety of using means to provide a mutual league and covenant which might form a bond of union throughout their churches, in their communication to the Synods in Brit-

ain and Ireland; I would like to know upon what grounds, while they affirm covenant renovation to be for the present an *untimely covenanting*, and admit that they have not yet *distinctly heard* the call of Providence to engage in it, they make such a suggestion. Whether it was in anticipation of a season at hand when it would become a timely duty; or in order to be in a readiness for such a time when it shall arrive, be that when it may, without any certainty concerning it. If it was on the last account, or even on the first account, all I shall say here, is, that it appears to me altogether unprecedented for a church court to take measures about procedure in a duty before they heard distinctly the call of Providence to engage in it. The language of the church is, and is to be, "all that the Lord hath said will we do and be obedient." But I never could understand that it is the business of any church court to take measures toward the performance of any thing as a duty, without hearing the Lord saying "*Do it,*" or knowing distinctly that they have the call of God to go on in it.

They add—"Upon the third request we only remark that it is inexpedient for this Synod to take any measures for the publication of books, other than the standards of the church." I shall only here compare this with the resolutions contained in the minutes of the very next sederunt of this Synod, to that at which this report was adopted, which are as follows:

"Resolved, that the thanks of this court be returned to D. M'Master for his discourse delivered at the opening of Synod, and that a copy thereof be requested for publication. Resolved, that a committee be appointed to report at next meeting on the propriety of publishing, with all convenient speed, the discourses delivered at the opening of this Synod, since its first organization. Resolved, that hereafter this Synod shall not request from the preacher who opens Synod by a sermon, a copy of it, unless with the intention of immediate publication, and at the expense of Synod."

Unless this Synod holds sermons, preached at the opening of their meetings, to be parts of the standards of their church, how do they say that it is *inexpedient* for them to take measures for the publication of other books than the standards of the church, and yet resolve on the publication of these? This strange inconsistency I should not think it my business to concern myself with at present, in advertizing to this report, were it not that the declaration, in this part of it evidence a dislike to this duty; especially

when it is considered that this Synod do take measures for the publication of other books than the Standards of their church. If they are indeed friendly to the duty of covenanting, one would readily suppose that an approved work on public religious covenanting, in these times, in which it is so much opposed and misrepresented, would be considered as deserving the attention of this Synod as much as a Synod Sermon which may not bear so closely upon any particular part of their public principles: and that to appoint this to be the subject of some of these Synod sermons which are to be published, had been proper to shew a due respect to these petitioners who were looking up to them as their spiritual leaders for direction, to manifest a due tenderness for their souls in imitation of him who "carries the lambs in his arms" and gives the promise, "Thine ears shall hear a word behind thee saying, this is the way walk ye in it when ye would turn to the right hand or to the left." But as they are very unsound of covenant renovation themselves, they will shew that they do not thank them for any hint on the subject.

But to conclude—Taking this report into view in its whole bearing upon the duty of covenant renovation; professing, as it does, a friendship to this duty, while it implies none, together with the hidden attempt which appears to be in it to bring Seceders into ridicule, (if it were in the power of this Synod,) for their practical regard to this duty, Seceders may say of it, "If it had been an enemy, we could have borne it; but it was you, men, our equals and our acquaintances, who went side by side with us in your profession, as relates to the duty of covenanting, in acknowledging both the duty of covenant renovation and the doctrine of the binding obligation of covenant deeds of our fathers upon ourselves, though you have not practised as we have done. It would seem that you are now letting go, fast, your former testimony on these matters, and to leave us solitary witnesses for the duty of covenant renovation, if not soon as to the doctrine of the binding obligation of ancient covenant deeds of the church upon us their posterity. We had the satisfaction for the past to think that there were at least two religious denominations of professing Christians who continued to witness for these unpopular and despised points of the church's right profession of the faith: and that while we had the honour to be ourselves one of these, along with us you shared in it, so far as your profession and practice went in the

case. But now that you are seemingly to leave us alone in this duty, we would say, beware least by drawing back thus from your former profession, the Lord may be provoked to say, concerning you, at length, "I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant." As you have borne witness hitherto, for this duty, along with us, in so far retrace your steps. In things in which you differ from us, while you deem it to be your duty to testify against us, bear a fair and candid testimony respecting things on one side as they really are. Endeavour by a meek and Christian carriage towards us, as we will and ought to endeavour by a meek and Christian deportment towards you, to shew, that it is to your grief, that while we have gone together in our outward profession so far, we do not agree in all the parts of our public profession. Let both us and you do our endeavour by mutual, fair, and candid explanations of our differences, to find where truth is, that we may see eye to eye in these matters, and becoming one in all the parts of our public profession, we may unitedly give a practical testimony to the world of our regard to it, that the promise may have its accomplishment in this way, at least in our case. "In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

V.

[For the Religious Monitor.]

QUERY.

"**F**OR blood IT defileth the land; and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it." Num. xxxv. 33.

I should be glad if some of your correspondents would, through the medium of the Monitor, give the public an illustration of the above solemn subject, by shewing the nature and extent of that defilement alluded to in this passage of Scripture—together with the duties imposed on society, both in a civil and a religious—in an official as well as in a private or individual capacity, in order to the aforesaid atonement, or cleansing, and thereby acquit our own consciences and clear our own "skirts from blood." Or to favour the subject with any other appropri-

ate remarks; and I make no doubt that a discussion of this subject would be as gratifying to your readers generally, as to

A CHRISTIAN ENQUIRER.

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[For the Religious Monitor.]

INFIDELITY.

As the efforts of infidels, at this time, are in some respects novel, various, and successful, even beyond their own expectations, would it not be a "*word in season*" if some of your correspondents would point out the best method of counteracting these efforts. Some good men are of opinion, that the persons, and the writings, of infidels should be wholly overlooked, as the less notoriety that is given to their persons, or publications the better. Others think that as infidelity saps the foundation of civil and religious liberty, the persons, and the writings, of such, ought to be coerced by the magistrate. Surely the friends of morality and of religion should not be at ease, and thus sit still, while the *foreign seed* lately imported into the American soil vegetates so luxuriantly.

I am yours sincerely,

P. C.

Selections.

[From Dick's Philosophy of a Future State.]

PROOFS OF THE IMMORTALITY OF THE SOUL, DRAWN FROM THE LIGHT OF NATURE.

AFTER having substantiated his position that a desire of future existence is implanted in the human mind, from the writings of heathen poets, orators, statesmen, &c., our author attributes whatever exceptions there may be to this general principle, to a fear of punishment.

"Annihilation," he says, "cannot be an object of desire to any rational being. We desire something that is *real*, something that is connected with *happiness* or *enjoyment*, but non-existence has no object nor concern whatever belonging to it. When a wicked man, under a consciousness of guilt, indulges a wish for annihilation after death, it is not because non-existence is *in itself an object of desire*, but he would choose it as the least of two evils: he would rather be blotted out of creation, than suffer the punishment due to his sins in the eternal world."

This desire of immortality is increased by the improvement of the intellectual faculties.

"It may also be remarked, that the desire of immortality, however vigorous it may be in ordinary minds, becomes still more glow-

ing and ardent in proportion as the intellect is cultivated and expanded, and in proportion as the soul rises to higher and higher degrees of virtue and moral excellence. It forms a powerful stimulus to the performance of actions which are noble, generous, public-spirited, benevolent, and humane, and which have a tendency to promote the intellectual improvement, and the happiness of future generations. Hence the most illustrious characters of the heathen world, the poets, the orators, the moralists and philosophers of antiquity, had their minds fired with the idea of immortality, and many of them were enabled to brave death without dismay, under the conviction that it was the messenger which was to waft their spirits to the realms of endless bliss. When Demosthenes had fled for shelter to an asylum from the resentment of Antipater, who had sent Archias to bring him by force, and when Archias promised upon his honour that he should not lose his life, if he would voluntarily make his personal appearance:—"God forbid," said he, "that after I have heard Xenocrates and Plato discourse so divinely on the immortality of the soul, I should prefer a life of infamy and disgrace to an honourable death." Even those who were not fully convinced of the doctrine of immortality, amidst all their doubts and perplexities on this point, *earnestly wished that it might prove true*, and few, if any of them, absolutely denied it. Hence, too, the noble and disinterested actions which Christian heroes have performed, under the influence of unseen and everlasting things. They have faced dangers and persecutions in every shape; they have endured "cruel mockings, scourgings, bonds, and imprisonments;" they have triumphed under the torments of the rack, and amidst the raging flames; they have surmounted every obstacle in their benevolent exertions to communicate blessings to their fellow men; they have braved the fury of the raging elements, traversed sea and land, and pushed their way to different barbarous climes, in order to point out to their benighted inhabitants the path that leads to eternal life. Nor do they think it too dear to sacrifice their lives in such services, since "they *desire* a better country," and feel assured that death will introduce them to "an exceeding great and an eternal weight of glory."

If this doctrine were not true, man would be placed below the level of the beasts.—For, "through ignorance of the future, they pass from life to death, with as much indifference as from watching to sleep, or from

labour to repose. But man, amidst all the enjoyments and prospects which surround him, feels uneasy and unsatisfied, because he pants after happiness infinite in duration. His hopes and desires overstep the bounds of time and of every period we can affix to duration, and move onward through a boundless eternity. And if he is to be for ever cut off from existence when his body drops into the grave, how dismal the continued apprehension of an everlasting period being put to all his enjoyments after a prospect of immortality has been opened to his view!"

The doctrine further proved from the intellectual faculties of man, and the strong desire of knowledge which is implanted in the human mind.

"The desire of knowledge is natural to every rational being, and appears to be a fundamental part of the constitution of the human mind. It is perceptible even in the first stage of its progress, and has a powerful influence over the movements and enjoyments of the young. Present to a child a beautiful landscape, as exhibited through an optical machine, and it will be highly delighted with the exhibition. Present a second and a third of a different description, in succession, and its delight will be increased; it will anxiously desire exhibitions of new and varied objects, and its curiosity will never be satisfied but with a constant succession of scenes and objects which tend to widen the circle of its knowledge, and enlarge the capacity of its mind. Hence the keen desires of the young for shows, spectacles, processions, and public exhibitions of every description, and the delight which they feel in making excursions from one scene to another. Hence the delight with which travellers traverse the Alpine scenes of nature, cross seas and oceans, descend into the gloomy, subterraneous cavern, or climb to the summit of the flaming volcano, notwithstanding the fatigues and perils to which they are exposed.

"For such the bounteous providence of Heaven
In every breast implanting the desire
Of objects new and strange, to urge us on
With unremitting labour to pursue
Those sacred stores that wait the ripening soul,
In Truth's exhaustless bosom."

— For this the daring youth
Breaks from his weeping mother's anxious arms,
In foreign climes to rove; the pensive sage
Headless of sleep, or midnight's harmful damp,
Hangs o'er the sickly taper; and untired
The virgin follows with enchanted step
The mazes of some wild and wondrous tale,
From morn to eve." — AKENSIDE.

This is illustrated by numerous examples cited from history, where a thirst for knowl-

edge has wholly absorbed the mind, and then it is asked:

"Can it, then, be supposed, that a soul furnished with such noble powers and capacities, capable of traversing the realm of creation, of opening new prospects into the unbounded regions of truth that lie before it and of appreciating the perfections of the Sovereign of the universe—a soul fired with ardent desires after knowledge, panting after new discoveries of truth, and of the grandeur of the Divinity, unsatisfied with all its past attainments, and contemplating a boundless unexplored prospect before it—should be cast off from existence, and sink into eternal annihilation, at the moment when its capacities were just beginning to expand, when its desires were most ardent, and when the scenes of immensity and eternity were just opening to its view? If such a supposition could be admitted, man would be the most inexplicable phenomenon in the universe; his existence an unfathomable mystery; and there would be no conceivable mode of reconciling his condition and destination with the wisdom, the rectitude, and the benevolence of his Creator.*

Another proof of the doctrine, is the perpetual progress of the mind towards perfection.

"As a supplement to the preceding argument, it may be stated, that *the soul of man appears to be capable of making a perpetual progress towards intellectual and moral perfection, and of enjoying felicity in every stage of its career, without the possibility of ever arriving at a boundary to its excursions.* In the present state we perceive no limits to the excursions of the intellect, but those which arise from its connexion with an unwieldy corporeal frame, which is chained down, as it were, to a mere point, in the immensity of creation. Up to the latest period of its connection with time, it is capable of acquiring new accessions of

* Such considerations, as those which I have now adduced, seem to have made a powerful impression upon the minds of the philosophers of antiquity. "When I consider," says Cicero, "the wonderful activity of the mind, so great a memory of what is past, and such a capacity of penetrating into the future; when I behold such a number of arts and sciences, and such a multitude of discoveries thence arising; I believe, and am firmly persuaded, that a nature which contains so many things within itself cannot be mortal." — Cicero *de Senectute* Cap. 21. And if this argument appeared strong even in Cicero's time, it has received a vast accession of strength from the numerous arts, sciences, inventions, and discoveries, which are peculiar to the age in which we live."

knowledge, higher attainments in virtue, and more ardent desires after moral perfection; and the infinity of the Creator, and the immensity of that universe over which he presides, present a field in which it may for ever expatiate, and an assemblage of objects on which its powers may be incessantly exercised, without the most distant prospect of ever arriving at a boundary to interrupt its intellectual career.

"As I cannot illustrate this topic in more beautiful and forcible language than has been already done by a celebrated Essayist, I shall take the liberty of quoting his words:—"How can it enter into the thoughts of man," says this elegant writer, "that the soul, which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection which he can never pass. In a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full blown, and incapable of further enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of the Creator, and made a few discoveries of his infinite goodness, wisdom and power, must perish in her first setting out, and in the very beginning of her inquiries?

"A man, considered in his present state, seems only sent into the world to propagate his kind. He provides himself with a successor, and immediately quits his post to make room for him:—

Heir urges on his predecessor heir,
Like wave impelling wave.

He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals, which are formed for our use, and can finish their business in a short life. The silk-worm, after having spun her task, lays her eggs and dies. But a man can never have taken in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage.—Would an infinitely wise Being make such glorious creatures for so mean a purpose?

Can he delight in the production of such abortive intelligences, such short-lived reasonable beings? Would he give us talents that are not to be exerted? capacities that are never to be gratified? How can we find that Wisdom, which shines through all his works in the formation of man, without looking on this world as a nursery for the next? and believing that the several generations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity?

"There is not, in my opinion, a more pleasing and triumphant consideration in religion than this, of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity, that she will be still adding virtue to virtue, and knowledge to knowledg, carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself to see his creation for ever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance.

"Methinks this single consideration of the progress of a fine spirit to perfection, will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a god to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is: nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true, the higher nature still advances, and by that means preserves his distance and superiority in the scale of being; but he knows how high soever the station is, of which he stands possessed at present, the inferior nature will at length mount up to it, and shine forth in the same degree of glory.

"With what astonishment and veneration may we look into our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection? We know not yet what we shall be, nor will it ever enter into the heart of man to conceive the glory that will be always in reserve for him. The soul considered with its Creator, is like one of those mathematical lines that may draw nearer to

another for all eternity without a possibility of touching it: and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to Him who is not only the standard of perfection but of happiness?"²²

Again: The unlimited range of view which is opened to the human imagination throughout the immensity of space and duration, and the knowledge we are capable of acquiring respecting the distant regions of the universe, are strong presumptions and evidences of the eternal destination of man.

"If the universe consisted solely of the globe on which we dwell, with its appendages, and were the spaces with which it is surrounded nothing more than an immense void, it would not appear surprising were the existence of man to terminate in the tomb. After having traversed this earthly ball for eighty or a hundred years, and surveyed all the varieties on its surface; after having experienced many of the physical and moral evils connected with its present constitution, and felt that "all is vanity and vexation of spirit," and that no higher prospect, and no further scope for the exercise of his faculties were presented to view; he would be ready to exclaim with Job, "I loathe it, I would not live alway; let me alone, for my days are vanity: my soul chooseth strangling and death, rather than my life." To run the same tiresome round of giddy pleasures, and to gaze perpetually on the same unvaried objects, from one century to another, without the hope of a future enjoyment, would afford no gratification commensurate with the desires and capacities of the human mind. Its powers would languish, its energies would be destroyed, its progress to perfection would be forever interrupted, and it would roam in vain amidst the surrounding void in quest of objects to stimulate its activity.

"But, beyond the precincts of this earthly scene, "a wide and unbounded prospect lies before us;" and the increasing light of modern science has enabled us to penetrate into its distant regions, and to contemplate some of its sublime and glorious objects.—Within the limits of the solar system, of which our world forms a part, there have been discovered twenty-nine planetary bodies, which contain a mass of matter more than two thousand five hundred times greater than the earth, besides the numerous comets, which are traversing the planetary regions in all directions, and the immense

globe of the *Sun*, which is like a universe in itself, and which is five hundred times larger than the earth and all the planets and comets taken together. These bodies differ from each other in their magnitude, distances and motions, and in the scenery with which their surfaces are diversified; and some of them are encircled with objects the most splendid and sublime. They appear to be furnished with every thing requisite for the accommodation of intellectual beings,—are capable of containing a population many thousands of times greater than that of our world, and are doubtless replenished with many myriads of rational inhabitants. Within the limits of this system, the soul of man would find full scope for the exertion of all its powers, capacities, and activities, during a series of ages.

"Our views of the universe, however, are not confined to the system with which we are more immediately connected. Every star which twinkles in the canopy of heaven, is, on good grounds, concluded to be a *sun*, and the centre of a magnificent system similar to our own; and, perhaps, surrounded with worlds more spacious and splendid than any of the planetary globes which we are permitted to contemplate.—Nearly a thousand of these systems are visible to every observer, when he directs his eye, in a clear winter's night, to the vault of heaven. Beyond all that is visible to the unassisted eye, a common telescope enables us to discern several thousands more. With higher degrees of magnifying power, ten thousands more, which lie scattered at immeasurable distances beyond the former, may still be descried. With the best instruments which art has hitherto constructed, many *millions* have been detected in the different regions of the sky—leaving us no room to doubt, that hundreds of millions more, which no human eye will ever discern in the present state, are dispersed throughout the illimitable tracts of creation. So that no limits appear to the scene of Creating Power, and to that vast empire over which the moral government of the Almighty extends. Amidst this boundless scene of Divine Wisdom and Omnipotence, it is evident, that the soul might expatiate in the full exercise of its energies, during ages numerous as the drops of the ocean, without ever arriving at a boundary to interrupt its excursions.

"Now, it ought to be carefully remarked, in the first place, that God endowed the mind of man with those faculties by which he has been enabled to compute the bulk of

* Spectator, vol. 2.

VOL. VII.

the earth, to determine the size and distances of the planets, and to make all the other discoveries to which I now allude. In the course of his providence he led the human mind into that train of thought, and paved the way for those inventions by means of which the grandeur and extent of his operations in the distant regions of space have been opened to our view. It, therefore, appears to have been his *will and intention*, that the glories of his empire, in the remote spaces of creation, should be, in some measure, unveiled to the inhabitants of our world.

" Again, when the soul has once got a glimpse of the magnificence and immensity of creation, it feels the most *ardent desire* to have the veil, which now interposes between us and the remote regions of the universe, withdrawn, and to contemplate, at a nearer distance, the splendours of those worlds whose suns we behold twinkling from afar. A thousand conjectures and inquiries are suggested to the mind, in relation to the systems and worlds which are dispersed through the immensity of space. Are all those vast globes peopled with inhabitants? are they connected together under the government of God, as parts of one vast moral system? are their inhabitants pure moral intelligences, or are they exposed to the inroads of physical and moral evil? What are the gradations of rank or of intellect which exist among them? What correspondence do they carry on with other provinces of the Divine empire? What discoveries have they made of the perfections of Deity, of the plan of his government, and of the extent of his dominions? With what species of corporeal vehicles do they hold a correspondence with the material world? With what organs of perception, and with what powers of intellect are they furnished? What faculties and organs different from those of man do they possess, and by what laws are their social intercourses regulated? Do benignity and love forever beam from their countenances, and does ecstatic joy perpetually enrapture their hearts? What capacities for rapid movement do they possess? Are they confined within the limits of a single globe like ours, or can they fly from one world to another on the wings of a seraph? What magnificent landscapes adorn the places of their residence? What celestial glories are hung out for their contemplation in the canopy of heaven? What visible displays of the presence and agency of their Creator, are presented to their view? By what means are

they carried forward in their progress towards intellectual and moral perfection?—What sciences do they cultivate,—what objects engage their chief attention—in what solemn and sublime forms of worship and adoration do they join? What changes or revolutions have taken place among them? What transactions does their history record? What scenes of glory or of terror have been displayed towards any particular system or province of this immense empire? Are sin, disease, and death, altogether unknown, and do their inhabitants bask for ever in the regions of immortality? What knowledge do they possess of the character and condition of the inhabitants of our globe, and of the system of which it forms a part? What variety of sensitive and intellectual beings is to be found in the different systems of the universe? What diversity of external scenery, superior to all that the eye of man has seen or his imagination can conceive, is displayed throughout the numerous worlds which compose this vast empire? What systems exist, and what scenes of creating power are displayed in that boundless region which lies beyond the limits of human vision? At what period in duration did this mighty fabric of the universe first arise into existence? What successive creations have taken place since the first material world was launched into existence by the Omnipotent Creator? What new worlds and beings are still emerging into existence from the voids of space? Is this mighty expanse of creation to endure forever,—and to receive new accessions to its population and grandeur, while eternity rolls on? What are the grand and ultimate designs to be accomplished by this immense assemblage of material and intellectual beings, and is man never to behold this wondrous scene a little more unfolded?

" Inquiries of this description, to which no satisfactory answers can be expected in the present state, might be multiplied to an indefinite extent. The soul of man is astonished, overwhelmed, and bewildered at the immensity of the scene which is opened before it,—and at once perceives, that, in order to acquire a comprehensive knowledge of the character and attributes of the Divinity—to penetrate into the depths of his plans and operations—and to contemplate the full glory of his empire,—ages numerous as the stars of heaven are requisite, and that, if no future existence awaits it beyond the grave, its ardent desires after progressive improvement and felicity, and its hopes of becoming more fully acquainted with the universe and

its Author, must end in eternal disappointment.

" Again, the mind of man is not only animated with ardent desires after a more full disclosure of the wonders of this boundless scene, *but is endowed with capacities for acquiring an indefinite extent of knowledge respecting the distant regions of the universe and the perfections of its Author.* Those who have taken the most extensive excursions through the field of science, still find, that they are capable of receiving an addition to all the knowledge they have hitherto acquired on every subject, and of prosecuting inquiries beyond the range of the visible system, provided the means of investigation were placed within their reach. Were a human soul transported to a distant world, for example, to the regions of the planet *Saturn*,—were it permitted to contemplate at leisure the sublime movements of its rings, and the various phenomena of its moons; the variety of landscapes which diversify its surface, and the celestial scenery which its firmament displays,—were it to mingle with its inhabitants, to learn the laws by which their social intercourse is directed, the sciences which they cultivate, the worship in which they engage, and the leading transactions and events which their history records—it would find no more difficulty in acquiring and treasuring up such information, than it now does in acquiring, from the narrative of a traveller, a knowledge of the customs and manners of an unknown tribe of mankind, and of the nature of the geographical territory it possesses. Were angelic messengers from a thousand worlds, to be despatched, at successive intervals, to our globe, to describe the natural and moral scenery, and to narrate the train of Divine dispensations peculiar to each world—there would be ample room in the human mind for treasuring up such intelligence, notwithstanding all the stores of science which it may have previously acquired. Such information would neither annihilate the knowledge we had formerly attained, nor prevent our further progress in intellectual acquisitions. On the contrary, it would enlarge the capacity of the mind, invigorate its faculties, and add a new stimulus to its powers and energies. On the basis of such information, the soul could trace new aspects, and new displays of Divine wisdom, intelligence, and rectitude, and acquire more comprehensive views of the character of God—just as it does, in the mean time, from a contemplation of those objects and dispensations which lie within

its grasp. To such researches, investigations, and intellectual progressions, no boundary can be assigned, if the soul be destined to survive the dissolution of its mortal frame. It only requires to be placed in a situation where its powers will be permitted to expatriate at large, and where the physical and moral obstructions which impede their exercise shall be completely removed.

" It may be farther remarked, on the ground of what has been now stated, that all the knowledge which can be attained in the present state, is but as a drop to the ocean, when compared with "the treasures of wisdom and knowledge" that may be acquired in the eternal world. The proportion between the one and the other may bear a certain analogy to the bulk of the terraqueous globe, when compared with the immensity of the worlds and systems which compose the universe. If an *infinite variety* of designs, of objects, and of scenery, exist in the distant provinces of creation, as we have reason to believe, from the variety which abounds in our terrestrial system,—if every world be peopled with inhabitants of a different species from those of another, if its physical constitution and external scenery be peculiar to itself, if the dispensations of the Creator towards its inhabitants be such as have not been displayed to any other world, if "the manifold wisdom of God," in the arrangement of its destinies, be displayed in a manner in which it has never been displayed to any other class of intelligences;—and, in short, if every province of creation exhibit a *peculiar manifestation* of the Deity—we may conclude, that all the knowledge of God, of his works and dispensations, which can be attained in the present life, is but as the faint glimmering of a taper when contrasted with the effulgence of the meridian sun. Those who have made the most extensive and profound investigations into the wonders of nature, are the most deeply convinced of their own ignorance, and of the boundless fields of knowledge which remain unexplored. Sir Isaac Newton had employed the greater part of his life in some of the sublimest investigations which can engage the attention of the human mind,—and yet he declared a little before his death, "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea shore, and diverting myself in now and then finding a pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." And

is it reasonable to believe, that after a glimpse of the boundless treasures of Divine science has flashed upon the mind, it is to pass only a few months or years in anxious desire and suspense, and then be extinguished forever?

"It may be further observed, in connexion with the preceding remarks—that the creation of such a vast universe must have been chiefly intended to display the perfections of the Deity, and to afford gratification and felicity to the intellectual beings he has formed. The Creator stands in no need of innumerable assemblages of worlds and of inferior ranks of intelligences, in order to secure or to augment his felicity. Innumerable ages before the universe was created, he existed *alone*, independent of every other being, and infinitely happy in the contemplation of his own eternal excellencies. No other reason, therefore, can be assigned for the production of the universe, but the gratification of his rational offspring, and that he might give a display of the infinite glories of his nature to innumerable orders of intelligent creatures. Ten thousand times ten thousand suns, distributed throughout the regions of immensity, with all their splendid apparatus of planets, comets, moons, and rings, can afford no spectacle of novelty to expand and entertain the Eternal Mind; since they all existed, in their prototypes, in the plans and conceptions of the Deity, during the countless ages of a past eternity.—Nor did he produce these works for the improvement and information of *no being*.—This amazing structure of the universe, then, with all the sensitive and intellectual enjoyments connected with it, must have been chiefly designed for the instruction and entertainment of subordinate intelligences, and to serve as a magnificent theatre on which the energies of Divine power and wisdom, and the emanations of Divine benevolence might be illustriously displayed. And can we suppose that the material universe will exist, while intelligent minds, for whose improvement it was reared, are suffered to sink into annihilation?

"Again, it cannot be admitted, in consistency with the attributes of God, that he will finally disappoint the rational hopes and desires of the human soul, which he himself has implanted and cherished. If he had no ultimate design of gratifying rational beings with a more extensive display of the immensity and grandeur of his works, it is not conceivable, that he would have permitted them to make those discoveries they have already brought to

light respecting the extent and the glory of his empire. Such discoveries could not have been made without his permission and direction, or without those faculties and means which he himself had imparted. And, therefore, in permitting the inhabitants of our world to take a distant glimpse of the boundless scene of his operations, he must have intended to excite those ardent desires which will be gratified in a future world, and to commence those trains of thought which will be prosecuted with increasing ardour, through eternity, till we shall be able to perceive and comprehend the contrivance and skill, the riches of Divine munificence, the vast designs, and the miracles of Power and Intelligence which are displayed throughout every part of the universal system. To suppose that the Creator would unfold a partial and imperfect view of the wonders of creation, and enkindle *a rational longing and desire*, merely for the purpose of *mocking and tantalizing our expectations*, would be to represent the moral character of the Deity as below the level of that of a depraved mortal. It would argue a species of *deceit*, of *envy*, and of *malignity*, which is altogether repugnant to the character of a Being of infinite benevolence. As his goodness was the principal motive which induced him to bring us into existence, his conduct must be infinitely removed from every thing that approaches to envy, malignity, or a desire to mock or disappoint the rational hopes of his creatures. His general character, as displayed in all his works, leads us to conclude, that, in so far from tantalizing the rational beings he has formed, he is both able and willing "to do to and for them exceeding abundantly above all that they can ask or think." If he had intended merely to confine our desires to sensitive enjoyments and to the present life, the habitation of man would have required no more contrivance nor decoration than what are requisite for the lion's den and the retreats of the tiger, and no farther display of the grandeur of his empire would have been unfolded to view.

Since, therefore, it appears, that the universe is replenished with innumerable systems, and is vast and unlimited in its extent—since God endued the mind of man with those faculties by which he has explored a portion of its distant regions—since the soul feels an ardent desire to obtain a more full disclosure of its grandeur and magnificence—since it is endued with faculties capable of receiving an indefinite increase of knowledge on this subject—since all the knowledge it can acquire in the present

state, respecting the operations and the government of God, is as nothing when compared with the prospects which eternity may unfold—since the universe and its material glories are chiefly intended for the gratification of intelligent minds—and since it is obviously inconsistent with the moral character of the Deity, to cherish desires and expectations which he will finally frustrate and disappoint—the conclusion appears to be unavoidable, *that man is destined to an immortal existence.* During the progress of that existence; his faculties will arrive at their full-expansion, and there will be ample scope for their exercise on myriads of objects and events which are just now veiled in darkness and mystery. He will be enabled to penetrate more fully into plans and operations of the Divinity—to perceive new aspects of the Eternal Mind, new evolutions of Infinite Wisdom and Design, new displays of Omnipotence, Goodness, and Intelligence—and to acquire a more minute and comprehensive view of all the attributes of the Deity, and of the connexions, relations, and dependencies, of that vast physical and moral system over which his government extends."

PSALMS OF DAVID.

We are indebted to a friend, for the following extracts from Bradbury, for which he has our thanks. They will be found interesting.

Saith Bradbury, It is very dangerous to say, that the doctrine of the Old Testament is one, and that of the New is another.—Nor can I be brought to believe, by all that I have read upon the argument, that the doctrine of the one is not evangelical enough for the other. David speaks in a way becoming saints, the supposition that his "Psalms" are too severe and harsh, and not proper for a Christian assembly, and putting into his mouth a sett of words that "man's wisdom teaches," argues an inadvertancy to what himself hath told us, "that the spirit of the Lord spake by me, and his word was in my tongue! The writings of the prophets are designed to be our rule, as well as those of the apostles. To say that the imprecations in the "Psalms" are offensive to Christian ears, is talking with a boldness that I dare not imitate. Morality is the same now that ever it was, and I cannot think that the Holy Spirit has made that language divine in the Old Testament, which is uncharitable in the New. We have "no new commandment," but what was delivered to us from the beginning. And I look upon several phrases in the New Testament

to be as harsh as those in the Old, if we must call any thing "so" that God has revealed. David says of the men who always hated him, that "the poison of asps was under their lips:" Is this any worse than John saith of them that came to his baptism. "O generation of vipers!" David calls "Saul a Lion." Christ calls Herod a Fox; he denounces woes against the Scribes and Pharisees, as "blind guides, fools, hypocrites," whose proselytes were no better than the "children of hell," and who could "not escape damnation." To say that he might use this language, and not we, is striking him off from being our pattern, as if he had not "grace" enough poured into his lips. The apostle "set his eyes on Elymas" who strove to "turn away the deputy from the faith, and called him a child of the devil, an enemy of all righteousness, full of all subtlety and mischief." I find nothing more vehement in the language of the "Psalms," but look upon both as "sound speech that cannot be condemned." Being "meek" above what is written is no better than being "wise" above what is written. There is, as I observed to you, an unity between the two dispensations. "The words that were spoken before by the holy prophets" agree to "the commandments of the apostles of our Lord and Saviour." If it were not so, they would never "open and allege, that Christ must needs have suffered, and risen from the dead the third day." Though they had a new revelation, and the spirit led them into the way of all truth, yet this did no more than cast a greater light upon what was already known. Hence our Saviour blames them for being "slow of heart to believe all things in the Law of Moses, and the prophets, and the Psalms concerning him. He opened their understanding" not to a new discovery, but "that they might know the scriptures, that thus it was written, and thus it behooved Christ to suffer." Though the apostle "Paul" saw Christ Jesus the Lord, yet he holds to "the sure word of prophecy," that "he did do according to the scriptures; that he was buried and rose again, according to the scriptures." He wanted no more of "Agrippa" than "to believe the prophets." And therefore, though I desire to improve and adore the dispensation we are under, yet I take it to be a very incautious advantage given to the enemies of all revealed religion, to say, that the doctrine of the Trinity was not known to the patriarchs. For "had the Jews believed Moses, they would have believed Christ."

Extracts from Bradbury's two Sermons on Rev. viii.

20. entitled, "Joy in Heaven, and Justice on Earth."

In pursuance of that exhortation which is given to those above, to rejoice in heaven, for the vengeance done to the holy apostles and prophets, on their enemies who dwell on the earth. I will answer the objections that are made against the call that is given in my text. "Rejoice over her," &c. And,

1. It is pleaded that we are directed by our saviour himself to "love our enemies, to bless them that curse us, and pray for them that despitefully use us, and persecute us;" and therefore, they that would strain those words, argue against all retribution of vengeance on the heads of those that are guilty. But,

(1.) Have these people a mind to insinuate any contradictions in the Bible? "shall he that contends with the Almighty instruct him?" "He that reproves God, let him answer it." They that think some passages in the book of "Psalms" are too severe, and unbecoming the gospel, are playing off the Bible into the hands of the Papists: for these may well be used in prohibiting the book, when others take the liberty to revile it; and therefore, gutting, mangling, transposing and confounding the great treasure of Psalmody, that God hath left with his churches, is an insult upon all revelation; for "if the holy men of God spake as they were moved by the Holy Ghost," then it must be the self same spirit that guided them of old, and especially when the sweet Psalmist of "Israel" has told us himself, that "the spirit of the Lord spake by him, and his word was in his mouth." It is as bad to be good, and kind, and holy, as it is to be *wise* and knowing "above what is written;" and all those scriptures that contain the curses upon the people there described, are "given by the inspiration of God," and so must be profitable for doctrine, correction and instruction in righteousness."—That man is either ignorant of, or a traitor to the Protestant cause, who pretends an amendment, or a reformation of those "pure words of God," which we are told in the book of Psalms, are "purified as silver seven times." To think we can take away any dross from them, is a vile and dangerous insinuation: for the church of *Rome* may well be allowed to tell us we must not read them, if it is wrong to sing them; and if they are shocking to pious ears, it is time to lay them aside: but "let God be true, and every man a liar, he will be justified in his sayings." For

(2.) There is no clashing, or contradic-

tion between our saviour's advice to pray for enemies, and the practice of those holy men of God who were inspired to curse them. We must not think there is any moral change between the Old Testament, and the New; an easy distinction will serve to reconcile them. We are not to revenge ourselves, or "render evil for evil," but use all gentle methods to win their souls, in meekness instructing them that oppose themselves, if peradventure God will give them repentance unto the acknowledgment of the truth;" and this we must follow with prayers to him who is the author of all grace, that he would "turn the hearts of the disobedient to the wisdom of the just." But,

(3.) If they still continue in their rebellion, we may and ought to be upon our guard against them, and follow those endavours with prayers and supplications, that God would not "further the devices of the wicked, lest they should exalt themselves;" and we have not only a liberty, but an obligation to beg that he would favour our righteous cause, by letting sinners fall into their own net, whilst that we withal escape.—And, when by his providence he executes the vengeance threatened, we are to be glad, and to magnify his work which men behold. Salvation is of the Lord, "and his blessing is upon his people." This calls for a suitable improvement: "Sion did hear and was glad, and the daughters of Judah rejoiced because of thy judgments O Lord." And the reason is not for our sakes only, but his; that the Lord may be above all the earth, as he is exalted above all gods: according to the spirit that breathes in my text, "rejoice over her, thou heavens, and ye holy apostles and prophets, for God hath avenged you on her." Here observe,

1. The call, or exhortation is directed to a place where it cannot be misunderstood. In heaven we have the "Fountain of Life," and if in "God's light we shall see light, in him is no darkness at all, whatever is done there, is well done: no unruly revengeful passions are known in that city: nothing that "defiles, or loves, or makes a lie."—And therefore, if such an employment has any room in the habitation of holiness and glory, you may be sure it is all right and regular.

2. Here is the great compass that the justice of God is supposed to take, not only avenging the holy apostles, but the prophets also, that have spoken to the world in old time. The prophets might have received ill treatment from the "Babylon" properly so called, but the apostles can only suffer by

that interest that bears the name in a figure ; not merely by the oppression of a foreign enemy, which people may endure as expecting no better from them ; but persecution is a rage within the bowels of Christianity, by which it becomes a kingdom divided against itself, and therefore, it cannot stand. The servants of God in the Old and New Testaments are called to these harmonious shouts upon the Old and New Babylon."—"One generation shall declare his works to another, and praise him for all his mighty acts."

3. This is represented as the doing of the Lord. "God has avenged you on her."—All our endeavours in "resisting unto blood," must be ascribed unto him who sits upon the throne, judging Israel. Whatever instruments he uses, whatever ways he takes, it is he that "giveth deliverance unto kings, and saves David his servant from the hurtful sword. It is all the doing of the Lord, "our God is the God of salvation, and to him belong the issues from death. He shall wound the head of his enemies, and the hairy scalp of every one that walks on in his trespasses." He it is that turns the captivity of Zion, and gives victory to his anointed ; for "the battle is the Lords, and through him we shall do valiantly ; he subdues our enemies under us."

4. This vengeance that he executes is not always by whirlwinds and tempests, by pestilence and famine ; but by "the two edged sword, in the hands of his people."—This honour is designed for his saints, to inflict the vengeance that is threatened, to "bind their kings with chains, and their nobles with fetters of iron :" and to that work he expects we should be faithful. There is an express command, not only to be separate from the enemy, but to do justice upon them when he puts them into our hands.—We are commissioners of his righteous anger. "Come out from her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues : reward her as she hath rewarded you ; double unto her double, according to her works : in the cup which she hath filled, fill to her double : how much she hath glorified herself and lived deliciously, so much torment give her ;" and cursed be he that doeth the work of God deceitfully.

2. The second objection is very much of the same tendency with the first, and so are the rest of them which plead for mercy to the implacable enemies of flesh and blood. That our Saviour was meek and lowly of heart, "when he was reviled he reviled not

again, when he suffered he threatened not, but committed himself to Him who judgeth righteously ;" and he pleads for his enemies, for those that had done the greatest wickedness in the world, which was "crucifying the Lord of glory." "Father, forgive them, they know not what they do ;" and in correspondence with this temper, he has taught us "not to avenge ourselves, but rather give place unto wrath." To all these, and many others of the like nature, the answer is easy.

(1) He did indeed blot out the iniquities of those that slew him, when "they were pricked in their hearts, and repented and were converted, he opened the womb of the morning and he had the dew of his youth." From murderers they became saints, a "willing people, and looked on him whom they had pierced." The word of grace cut its way into their hearts, and the word of his promise was made good for the remission of their sins. It was a glorious day of his power when three thousand of those who were concerned in his blood, were melted and moulded and converted by it. But

(2) What is this to them that continue in their trespasses, and grow worse and worse, deceiving and being deceived ?—What have they to do with mercy, who are hardened in their impenitence ? The command is, to "give them blood to drink, for they are worthy." He has left it with the integrity of his people to execute his wrath, and expects they will be faithful to their trust.

Indeed David blesses God who prevented his "revenging himself with his own hand,"—but that was the case of a private injury : and besides, the resentment was excessive, it went beyond all bounds : that because a churlish, hateful, covetous wretch, had refused him a favour, that therefore he vows the death of all the males in his family. Well might he adore the bar that Providence threw in his way, and please himself that he had not the early stain of innocent blood upon his character. But what is this to the enemies both of religion and human nature, whose temper, whose principles, whose duties, under the direction of an evil conscience, do all conspire to make them cruel ? In that case there is a universal shout in the church above, when these plagues are executed upon them that destroyed the earth. "I heard a great voice of much people in heaven, saying, alleluia, salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments ; for he hath

judged the great Whore, which did corrupt the earth with her fornication, and has avenged the blood of his servants at her hand." And in this case we are not left to the partiality of our own mercy, for God expects that they with whom he has intrusted the sword of his justice, do not bear that sword in vain. This is the burden of "Babylon; they shall go into the gates of the nobles." And who are the people to be employed in this expedition? The next words tell us—"I have commanded my sanctified ones; I have called my mighty ones in mine anger, even them that rejoice in my highness."

He saith to Ahab,—“Because thou hast let go a man whom I had appointed to utter destruction, thy life shall go for his life, and thy people for his people.” Saul did evil in sparing Agag, the king of the Amalekites, for which the Lord repented that he made him king over “Israel.” Besides, the blood of those that have been slain in the battles of the Lord, calls for vengeance on them that dwell on the earth.

(3) It is apparent that the people over whom our Saviour wept, and for whom he prayed, came to be ripe for the “wrath that should come upon them to the utmost; the things of their peace were hid from their eyes,” and their houses were left unto them desolate, and “Jerusalem” was trodden under foot of the *Gentiles*. They had long since filled up the measure of their iniquities, and are now wandering among the nations: their land, their temple, and every thing peculiar to them, are all destroyed, and the slow arrears of anger are paid in, that was owing to them for many ages.—“The blood of the prophets which was shed from the foundation of the world, from the blood of Abel to the blood of Zecharias, who perished between the altar and the temple, verily, as he said unto them, as it was to be, has *been required of that generation.*”

MISTAKES OF THE PITTSBURGH CHRISTIAN HERALD CORRECTED.

We are obliged to the editors of the Herald for marking round the notice with which they have thought proper to honour the Monitor, and the Associate church. It shows that *they* suppose their statements to be true, and the objections taken to be well founded.

It is with some reluctance that we proceed to notice the article in the Herald; because it exhibits a spirit of hatred to the Associate church, and to the doctrines she holds, which manifests itself in speaking evil of

the moral character of her members. But as this is not a *new* charge with the editor of the Herald, it seems necessary to notice it, that we may, if possible, convince him that he has done great injustice. Endeavouring to bear in mind that the “wrath of man worketh not the righteousness of God,” we hope that our answer will not contain any thing offensive to sound morals, or injurious to the much injured cause of truth and godliness.

We have, then, five objections to the article in the Christian Herald, viz: false statements—sophistical reasoning—opposition to truths tacitly admitted—unjust imputations against moral character—and a sectarian spirit,—all of which objections we shall now proceed to show are well founded; and that they are exceedingly injurious to the cause of true religion, inasmuch as they, among other things, furnish a foothold for infidelity, and become the occasion of its triumph.

FIRST: *The editor of the Herald is guilty of false statements.* After noticing the late meeting of the Associate Synod, he says,—

“We can excuse the editor of the Religious Monitor for failing to advocate certain resolutions committed to his care, since he was the moderator of the Synod.”

The gentleman alluded to, who was the moderator of the Synod, is not now, and never has been, the editor of the Religious Monitor. Neither has he written a line for it for more than twelve months previous to the last meeting of the Synod. What is meant by “certain resolutions,” we know not.

Again: Speaking of intemperance, he says,—

“Though the Monitor has rebuked error—reproved for the use of Watt’s psalms and hymns—occasional hearing—publishing religious newspapers, and other such *grievous* sins, this one has not, that we recollect, received any attention.”

Now if he had read the Monitor, he would have seen that this statement is designed to give his readers an erroneous impression. If he has the Monitor by him we recommend the perusal of an article entitled the “*Signs of the Times.*”

Thus we have seen that the editor of the Herald hesitates not to state his own *conjectures* as matters of fact. This ought not to be done by a Christian editor. But it is not probably willful. It is only a specimen of that reckless disregard to facts which distinguishes the greater portion of proselyting sects. Or, it is not impossible but that it

may be attributed to another cause. It was some time since advertised in the Herald that Mr. Job Halsey, had become an associate editor of that paper. Hence, it is possibly one of our friend Job's blunders. So much for the *statements* of the Herald.

SECOND: *The editor of the Herald is guilty of sophistical reasoning.* He says,—

"The editor of the Monitor has, during the last year, not failed to remind us of the *General Assembly*, that we were forsaking the *old paths*, by supporting Sabbath Schools, and other kindred institutions. In one instance he exercised his ministerial kindness so far, that when speaking of the Presbyterian church as liable to the curse of those of whom "all men speak well," he immediately commenced relieving her from her dangerous situation, by speaking evil of her. Seriously, this editor manifests a rashness and angry spirit, when advertizing to other denominations, which we shall endeavour not to imitate nor reciprocate." "And really, for the honour's sake of this branch of the Presbyterian church, (if from no other motive,) we would advise the members of that body, to check that spirit which often amounts to opposition to the benevolent undertakings, to spread the Gospel, to instruct the youth in Sabbath Schools. It is dishonourable to be found in bad company; and when our Seceder brethren know that Unitarians, Universalists, Campbellites, persons of the Fanny Wright school, and "certain lewd men of the baser sort," speak evil of these institutions, they should most sincerely inquire whether this is not an evidence in favour of them. If those of our brethren of the Secession, who oppose these institutions are correct, then are these different sects also. Is the kingdom of Satan divided against itself? If so, it cannot stand. There is positive evidence of the benefit of these institutions, but let it be admitted that there is only a possibility of their being in accordance with the Divine will, it still must be dangerous to debar from the communion table those who engage in any one of them."

Two positions are plainly inferrable from the above extracts: *First*, that it is "speaking evil" of a church or society to condemn their errors. *Second*, that whatever plans, adopted for the spread of the gospel, that are opposed by infidelity are scriptural; or at least, that such opposition is an evidence in favour of them. Let us examine a little these positions. And all that is necessary to show the fallacy of the *first* position, is, to refer "to the law and to the testimony." Tit. iii. 2—"Speak evil of no man." Tit. i. 10, 11—13—"There are many unruly and vain talkers, and deceivers; whose mouths must be stopped; who subvert whole houses, teaching things which they ought not. Therefore rebuke them SHARPLY, that they may be sound in the faith." 1 Tim. v. 20—"Them that sin rebuke before all, that others also may fear." Rom. xvi. 17, 18—"Now, I beseech you, breth-

ren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Col. ii. 6—9—"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily." Now if the reasoning of the Herald be correct, there is obviously a contradiction between the injunction, "speak evil of no man," and the succeeding texts which we have quoted. But there is no contradiction in these texts. The contradiction consists in the obliquity of vision of the Herald. To speak evil of a man, is, either to utter falsehood respecting him, or to blacken his moral character where truth and duty do not imperiously demand it. Now, if we are to contend for the faith—if we are to avoid them that cause divisions—if we are to buy the truth and sell it not, how is this to be done if we condemn not the erroneous? And how are we chargeable with speaking evil of others, when we rebuke them, even sharply, for pursuing schemes, and propagating doctrines, so obviously opposed to the divine word, that the weakest capacity, at all familiar with the Bible, may easily detect them? The sophistry of the Herald alone can tell how. The *second* position inferrable from the above extracts is, that whatever plans, adopted for the spread of the gospel, that are opposed by infidelity, are scriptural; or at least, that such opposition is an evidence in favour of them. Such may, or may not be the case. And an experienced Christian would not use such an argument against an opponent, if he meant to be candid and deal honestly with his readers. It is well known that infidelity makes no discrimination in its opposition to Christianity, especially if there be any thing evangelical in it. It hates the very name. And it is also well known that great corruption in the visible church has ever been the signal for infidelity to extend its dominions. And although its rage may be more malignant against a *pure* than a corrupted Christianity, yet it has never been able to affect the former, while it has frequently swept away the latter as with

the besom of destruction. Whoever is conversant with European history knows this. France in particular is a striking example. There infidelity was indebted to the corruptions of Popery for its triumph. Voltaire and his associates, and their immediate successors, by seizing upon the gross superstitions of the times, and so cunningly managing them as to create a belief that these corruptions were the very essence of Christianity, found no great difficulty in setting up their goddess of reason. And in like manner, Hume, and other celebrated English Infidels, sought every opportunity to render the abominations of Popery odious to the people; and in this the Protestants agreed with them, and the Catholics exultingly threw this fact in the teeth of Protestants. But will the editor of the *Herald* say that this was evidence in favour of Popery? We hope not. While infidels lay hold upon the corruptions of Christianity, that they may destroy it, the humble Christian lays hold upon them that he may save it, and that its life-giving effects may not be lost to the children of men. Therefore, whenever infidelity becomes bold, it will be found that defection has commenced in the church.—And whether infidelity be not now exceedingly bold, let those who pay the least attention to the present state, both of the political and religious press, be the judges.

Infidelity is no fool. It always lays hold upon such things connected with religion, as are either difficult to be understood, by the unlearned, when disjointed from the beautiful system of truth—such things as the people have lost a thorough knowledge of, by the negligence or the faithlessness of a time-serving ministry; or, it lays hold upon such things as are real corruptions. And in either case, it has but little to obstruct its progress.* And the reason is obvious; because

*We are not alone in this view of the subject. The Rev. James Ramsay of Glasgow, in his preface to the sermons of Dr. John Guyse, entitled, "*Jesus Christ God-man; also, the Holy Spirit a Divine Person,*" published in 1790, says:—"It is well known that defection from the pure doctrinal principles of the Reformation, has been making rapid progress in England for a century and a half. *Arminianism*, for as much as it seemed to be abhorred through the greatest part of the reign of James VI, found warm friends and zealous patrons in the Laudian faction of the next reign.—And on the restoration of Charles II, the impetuous torrent, breaking in with irresistible force, deluged the established church in that country. Nor did the *Dissenters* escape; though, being disengaged from all state connections, standing firm under the iron rod of Episcopal persecution, and continuing for a season to enjoy better means of instruction, they promised greater steadfastness in the faith and profession of the gospel; many

the church has laid aside the weapons of her warfare, and is amusing herself with gilded baubles, giant institutions, and the like, which are unknown to the world. Whenever the visible church grasps the sword of the Spirit, and wields that alone, she makes even devils tremble. And whenever she substitutes any thing in the place of this, she destroys herself, and souls cannot live in her polluted atmosphere. Therefore the *Herald* is welcome to all the comfort that is to be derived from the fact that infidelity is opposed to those institutions, which have been set up in the sanctuary of God, like so many idols to be worshipped by the multitude. It is obvious that they are *idols*, for if you take them away, you shall immediately hear the cry of Micah—"Ye have taken away my gods, and what have I more!"

numerous societies of that denomination also were carried off by the overflowing flood."

"It soon appeared, however, that Satan had a further aim: *Arminianism*, bad as it is, being intended to prepare the way for an inundation of *Arian* and *Socinian* heresy and blasphemy; and these again for a wider spread of *Deism* and *Scepticism*, as still more compendious methods of drowning men in perdition. Accordingly, while the first was yet in its course, and several years before the end of that age, the next, rolling its tremendous waves from the continent, poured in with similar fury and effect on the British isles; the latter always making easy conquests, where the former had triumphed. And, although sometimes the Arian tide has been highest, sometimes the Socinian, just as the Devil chose to give the direction to the pride and humour of the day, by enabling men of corrupt minds and destitute of the truth to blind their understandings, and to silence the word of God, or torture it to speak as they would have it,—they have continued to run in several channels to this day. *Nor can it be denied, as the fact is unquestionable and notorious, that wherever these foul waters have made places miry and marshy, and in proportion to their progress, have INFIDELITY, SCEPTICISM, and ATHEISM prevailed.*"

"At first view, indeed, one is apt to wonder at this seemingly unaccountable connection, dependence and influence. Yet on mature reflection, nothing is more natural and obvious. For let it once be laid down as an axiom, that we are not to receive any thing as truth on the sole ground of the divine testimony, how clearly and undeniably soever that testimony is authenticated, but must bring every proposition demanding our assent to the bar of our own REASON, and either believe or disbelieve it, as that supreme judge shall pronounce on its credibility. In other words, that we are to receive a doctrine as true, or reject it as false, according as it is found either consonant to our natural reason, and capable of being explained and demonstrated by it, or dissonant to that reason and above it; that is, that God is not to dictate to our faith, but every man's reason is to dictate to God, and prescribe the measures of the faith which he owes him; and then such *phenomena* are easily solved."

THIRD: *The editor of the Herald is guilty of opposition to truths tacitly admitted.* Speaking of the Associate church, he says,—

"From the minutes, we learn that the Synod have located the Western Theological Hall at Canonsburg, Pa. and that it has again engaged in the exercise of covenanting. Of the propriety of this we have nothing to say. It is a solemn work."

And again,—

"The Monitor has rebuked error—reproved for the use of Watt's psalms and hymns—occasional hearing—publishing religious newspapers, and other such *grievous sins*."

It has been well said, that the "malady of our age seems to be, not so much an inability to perceive or acknowledge truth to be truth, as an *insensibility to its binding nature*." No saying was ever more strikingly illustrated to be true, than this one is, by the above quotations. Of what avail is it to bring arguments to establish any point, if when established, it has no binding force on the conscience?* All conception of the importance of divine truth appears to be lost. The sublimest doctrines of grace, and the most solemn duties of religion are sneered at, or looked upon with total indifference. In the estimation of this editor, *error*—and banishing from the sanctuary of God the words of the Holy Spirit, and substituting the words of men in their room, are no sins! And the illiberal bigot that presumes to rebuke such "*grievous sins*," is unworthy to be embraced in the arms even of the boundless charity of this age. There is something in this, coming from the source it does, too painful to dwell upon. And we need not wonder that the following sentence should be added,—

"In the act for a fast, which contains much that is good, which notices abounding errors, and also

* The Jews who rejected the Son of God, said, We are the children of Abraham; and we all know they had none of Abraham's spirit; but sought to kill him in whose day Abraham rejoiced. In like manner, we call ourselves the children of the Reformers; but if we esteem it our duty to *sneer* at such as rebuke error, then do we manifest that we are as far removed from the Reformers, as were those wicked Jews from Abraham. Hear what LUTHER saith—"That rather heaven and earth should be *blended together in confusion*, than one jot of truth perish." And the good THOMAS MANTON, a member of the Westminster Assembly, and the author of the epistle to the reader of the Confession of Faith, after quoting this saying of Luther, says,—"It is a sleepy zeal that letteth errors go away quietly without conviction. If the gospel stir up uproars in Ephesus, yet it is better it were preached than borne: though shrine makers lose their craft, it is better than the whole city should lose their souls." "Man loveth to divide where God hath joined; purity of heart and purity of *ordinances* must go together."

states what we never knew, and do not believe, that 'the popular plans adopted both within and without the church, for promoting religion, either imply, or positively express' an opposition to 'witnessing for the truth.'"

It is not to be expected that the man who deems error no sin, *should believe* that "the popular plans of the day either imply or positively express an opposition to witnessing for the truth." We notice but one instance, (for much the same thing is implied in all the modern schemes,) where witnessing for the truth is *buried*, viz: The American Tract Society. This institution embodies, in its constitution, five or six denominations, all holding different tenets. On the subject of church government—Independents, Episcopilians, and Presbyterians. On the doctrines of grace—Calvinists, Hopkinsians, and Arminians. And its constitution provides for a publishing committee, composed of one from each of these denominations. Now who does not see that it is impossible for these tracts to contain any thing on the subjects of church government—the Psalmody of the church, and the doctrines of grace? Hence the total depravity of man, the imputation of Adam's guilt to his posterity, the glorious righteousness of the Son of God, and his efficacious death, and the poor sinner's inability to think even a good thought, are not there. True they will often speak on these doctrines, but then it is in a way that envelopes them in thick darkness, so that the poor soul that looks there for religious knowledge, shall never be able to discover their glory and efficacy.

Now suppose the great benevolent institutions of the day should accomplish all that their most enthusiastic supporters anticipate, there is little doubt but it would be the most woful calamity that could possibly befall the christian church; because they expressly inculcate indifference to truths that have been contested by the different portions of the visible church, and adopt as the basis of operation, the principle of bringing them together, by requiring of each to be silent respecting its own distinctive peculiarities, or, as they term it, *agreeing to differ*, and at the same time be one! And by this means they certainly bring in another gospel, which is indeed no gospel; because it is not possible to teach the gospel if the mouth be sealed on these points. Therefore the people are deceived; because this scheme, at first sight, looks beautiful; it apparently concentrates the whole moral energy of the church, and brings peace! But, ah! this peace has been obtained by a surrender to the enemy. Yes, we have peace; but it is that peace

which the slave enjoys by not opposing the will of his master. So might the Reformers and martyrs have obtained this same kind of peace, and then might we now have been sunk in the grossest forms of Popish idolatry. Therefore we say, in the language of Dr. Cook,—“ Many objects are to be sacrificed for peace; but peace, as well as gold, may be bought too dear. Therefore, when we look for peace, labour for peace, pray for peace; let us remember the words of the Prophet, according to the marginal reading, Jeremiah xiv. 13—‘ I will give you PEACE AND TRUTH in this place.’ In the promise of God they are united blessings; and he will not bestow the one till we take it in conjunction with the other.”

This editor says, “ of the propriety of covenanting we have nothing to say.”—Now covenanting either is or is not a scriptural duty. If it is a scriptural duty, wo to those who throw contempt upon it. If it is not a scriptural duty, then it is will-worship, and the editor of the *Herald* is guilty if he warn not his readers against it. But he tacitly admits that it is a scriptural duty, and with the greatest unconcern, and most complaisant indifference, tells us he has nothing to say respecting it. And strange to tell, this man is a *Protestant* minister, and has been, if our information be correct, set for the *defence* of the gospel, “ by the laying on of the hands of the Presbytery.” And he seems to think that it is a day of great attainments, and great blessedness to the church, and that her converts are in number like the drops of morning dew. True we hear much on this subject. These converts are full of zeal, and their charity is boundless. Disputed points in Theology they abhor; but are determined to make all men religious. But there are some old fashioned Presbyterians even in the General Assembly, who cannot see that any great good would be accomplished, even if they were much more numerous; for they speak a language the children of Zion do not understand. They make the most positive assertions respecting the deep mysteries of redemption—calling the doctrine of election a horrible doctrine, and if one should quote a text of scripture in the very words of the Holy Spirit, they will call it a lie; and then again at times they will so revile the holy songs of Zion as to cause the children of God to weep in secret, while at the same time their charity is most boundless to all who will say nothing of the abominable doctrines of Calvinism. We know not how these things affect others, but to us they ap-

pear gloomy enough. They appear as if the predicted days of darkness, when God’s two witnesses shall be slain, were near at hand.

FOURTH: *The editor of the Herald is guilty of unjust imputations against moral character.*

“ In the act, it is merely stated that drunkenness abounds. There are ministers and members of the Synod, we know, who oppose intemperance, and who have joined societies for that purpose; but why is it, that as a body, they do not unite in bearing testimony against it? And why does not the strength of public opinion among them, compel our friend of the *Monitor* to notice the subject? Can it be there are so many who *love the good creature*, whiskey, as it is generally supposed?”

It may be thought by some, and perhaps correctly, that this charge should be passed over in silence. But we are willing to treat it as though it was a charge seriously brought from good motives. Intemperance is a deadly sin, and its physical and temporal effects are most bitter. Drunkards cannot inherit the kingdom of heaven.

In this part of the country, so far as our observation extends, some of the *Seceders* have joined temperance societies, and many more entirely abstain from the use of ardent spirits of any kind, while they have not clearness to “ *unite*,” as the *Herald* calls it, in bearing testimony against intemperance, for the same reasons that they cannot join the American Tract Society. Besides, many believe the *church* to be the best temperance society; and this she certainly is, if she maintains what she professes. She is described in the Word as walking “ *soberly*,” &c. Hence it is repugnant to the feelings of some to go and join hand in hand with Sabbath breakers, blasphemers, and infidels, and bind themselves to these periodically temperate men, to do that which they are bound to perform in consequence of their covenant obligations to God. Further than this we do not feel disposed to vindicate the moral character of *Seceders* from the aspersions of such as think *error* no sin. Doubtless, *Seceders* are guilty of many sins and much short coming in duty. They are a company of sinners, and they have not whereof to boast; yet we have the charity to believe that very many of them have experienced the transforming power of divine truth; and in it they have discovered the “ *mystery of godliness*. ”—Some we have known, that have been amazed when contemplating the work of man’s redemption, and still more so that *they* should be interested in this work. And we have heard them utter fearful things re-

specting the nature of sin—calling themselves the “chief of sinners,”—saying there was “no health nor soundness in them,”—that their “iniquities were like a burden too heavy to be borne,” while at the same time they have manifested an untold joy that would deeply affect some—speaking of a surety righteousness—a perfect righteousness,—yea, the righteousness of God, and talking of “the King in his beauty and the land that is afar off,”—and these things seemed so to enervate them that one might hear their shouts of victory—their songs of triumph—even on the verge of the grave. Therefore, those who have witnessed such things, should not be too severely blamed, when they “rebuke error,” because if you take away from them the words of God, you leave them in hopeless despair. And we have the charity to believe, notwithstanding the aspersions of the editor of the Herald, that Seceders are using their humble endeavours to stand up as witnesses for God—and, with but little countenance from the rich and powerful of this world, to display a banner for truth—to stem the torrent of corruption.* And though of no might in themselves, the weapons of their warfare are not carnal, but mighty through God to the pulling down of the strong holds of sin and Satan.

FIFTH: The editor of the *Herald* manifests a sectarian spirit. Hear him:

“But as his periodical circulates pretty extensively in this part of the country, and exerts an influence sometimes on *Presbyterians* we shall ask the privilege of becoming *MONITOR* for once, that we may ‘admonish him as a brother,’ and through him, the Church, containing many ministers and members whom we respect.”

From the tenor of the whole article in

“ Some are of a plausible behaviour, but of a vain mind; sober in regard of fleshly delights, but DRUNK WITH ERROR.” “ Error is a blot, as well as sin. The way of God is called the holy commandment; and Gentilism the pollutions of the world, 2 Pet. ii. 20. Jude calleth false teachers filthy dreamers, verse 8. “ Dreamers,” because of that folly and dotage that is in error; and “filthy,” because of the defilement of it; and therefore pure wisdom must be made up of truth and holiness: It is said of deacons, (1 Tim. iii. 9.) “ Holding the mystery of the faith in a pure conscience.” “ There is less shame and remurmeration of conscience goeth along with error, and therefore we do not startle at it so much as at sin.” “ Many affect a luscious kind of discoursing, and such a flaunting phraseology as is proper to deceivers; (2 Pet. ii. 18.) “ They speak great swelling words of vanity.” So many now adays bluster with the terms of *Divine Teachings, Glorious Illuminations, the Bosom of God, the Inward Root, &c.* and such like swelling words, which are but a cover and preface to corrupt doctrine, or a rotten heart.”—*Manton on James* iii. 17.

the Herald, we are led to the conclusion that we are indebted to the fact that the Monitor “exerts an influence sometimes on Presbyterians,” for any notice whatever from that quarter. Because the General Assembly editors are apt to be careful how they refer to the Monitor, or the Secession church. And whenever this is done, no attempt is made to convince her of error; but to sneer at some peculiarity of the gospel, known to be held in contempt by an ungodly multitude, or to fix a stain upon her moral character, appear to be the objects of these attacks.* This is so strongly impressed upon the mind of the editor of this work, that if the editor of the Herald, or any other member of the General Assembly will show him that he has said any thing against that church but what is either directly expressed, or fairly inferred from *their own Confession of Faith*, he solemnly promises to contradict it to the world in as public a manner as he has made the charge. His first religious impressions were received in that church, and he was taught to look to the Westminster Confession of Faith, the Catechisms, Larger and Shorter, for a correct exhibition of her principles. He did look there, and he soon discovered that she allowed many of her ministers to teach sentiments diametrically opposed to those standards; and she has, in innumerable instances, admitted persons to fellowship known to cherish hostility to many parts of her public profession. He saw error coming in like a flood. He saw profane persons admitted to sealing ordinances. He heard many in communion speak bitter things against precious truth. Therefore as a witness for the truth her testimony is contradictory. And it is not strange if some Presbyterians in the General Assembly should see and lament this inconsistency.

Thus we have endeavoured to answer the editor of the Herald, and we hope in a proper spirit. We regret that the time devoted to the answer has necessarily been limited, and it may not be able to stand the test of severe scrutiny; but we are conscious of having dealt honestly and ingenuously, and we conclude with a single question to the reader. Which do you think is most likely to favour infidelity, that church which contends for all that is revealed in the scripture, even the minutest truths, or that church which inculcates a spirit of indifference to many truths, and even *smears* at some?

* By what is here said it will be seen that we call that a sectarian spirit which is tenacious of doctrines, or schemes for doing good, irrespective of the Scriptures.

[From the Christian Intelligencer.]

[THIS is the name of the new paper which was substituted in the room of the Magazine of the Reformed Dutch Church. The first number we are pleased with, and if it continues to sustain its character, it will be decidedly the best religious newspaper of which we have any knowledge. Though we still think, as was formerly expressed, that it cannot supply the place of the Magazine.]

A copy of the *Commission and Instructions* given to the Rev. Judah I. Abraham, Missionary to the Jews on the borders of the Mediterranean, by the Board of Managers of the American Society for Meliorating the Condition of the Jews.—This Society has the honour and the credit of sending out the first Missionary to the Jews.—May he go in the fulness of the Gospel of Peace and Salvation, and may, through the name which he preaches, many of his brethren, according to the flesh, be finally saved.

TO THE REV. JUDAH I. ABRAHAM, MISSIONARY
TO THE JEWS ON THE BORDERS OF THE
MEDITERRANEAN.

SIR,

In the Providence of God, you are about to enter on the discharge of the duties of that office, to which you have recently been set apart "by the laying on of the hands of the Presbytery." You are going to publish the glad tidings of Salvation, through our Lord Jesus Christ to your Brethren the Jews, on the borders of the Mediterranean, in the employment of the "American Society for Meliorating the Condition of the Jews," whose *Commission and Instructions* are conveyed to you by this *Instrument*.

The *Instructions* which in their Name, and by the authority of their Board of Managers, the *Executive Committee* hereby give you, respect your personal religion; the matter and manner of your teaching; your outward deportment; the formation of religious assemblies, and the administration of ordinances; the establishment of Schools for children; and observations on the customs of Jews and the prospects of extending the Gospel among them.

I. Your personal Religion.

No language we can use, can express with sufficient earnestness, the importance of this to your own comfort and the success of your work. Without it the finest genius, the greatest literary acquirements; and the purest eloquence will be unavailing. By this we mean not only that your hope of an interest in the Saviour be well founded, but that you constantly strive to maintain the power of religion in your heart; that you live near to God; giving yourself much to solemn meditation and prayer. In the peculiar circumstances in which you will be placed, you need uncommon love to God, zeal for his glory, and communications of divine wisdom and strength; see therefore that you habitually seek these, in the full assurance of faith that they will be afforded. And though what is called *ostentation* in religion is to be avoided as vile, yet endeavour to live in such a manner as that those who observe you, may believe you to be a holy man, denied to self, crucified to the world, and having your conversation in Heaven.

II. The matter and manner of your preaching.

As to the matter let it be the great and distin-

guishing doctrines of divine revelation; such as the *sin* and *misery* of man by the fall; the eternal council of God revealed in time to save sinners by the *substitution* of his own son; the incarnation, obedience, sufferings and death of the Son of God, in the room of sinners; his resurrection, ascension, intercession in heaven, and the final Judgment; the application of the redemption of Christ by the Holy Spirit, and the absolute necessity of his agency to change the hearts of men, and bring them to holiness and happiness. We believe that these doctrines are revealed by God, and found in experience to be the only and effectual means of savingly impressing the minds of men, reforming their lives, and turning them to holiness. We warn you, we charge you, against setting up your own wisdom; against preaching natural religion distinct from revealed; against founding moral conduct on any other principle than the grace of God. We enjoin you to declare, as your hearers are prepared to receive it, *the whole council of God*; and to remember in all your ministrations that "Christ Crucified is unto them which are called the power of God and the wisdom of God."

Affect not subtleties and deep points of controversy. Waive as much as possible what would lead to *questions* rather than godly edifying. Adhere to the simplicity which is in Christ, trusting to the power of the Holy Ghost to take the things of Christ and shew them to the consciences of your hearers, with divine conviction and effectual energy. Whatever is *new in religion* is *false*. The elements of our salvation, like the elements of our being, are simple in their kind, easy of access, and few in number. Your sagacity is not to be flattered, nor your labours stimulated by the hope of important discovery. You are not to seek an additional revelation, but to present to your own attention and that of others, truth's already revealed, with "singleness of heart." The mind is naturally too fond of novelties, and there is in Revealed Truth something too simple and too absolute to suit its taste. The Truth is plain and men would *beautifully* it; the Truth is *naked*, and some men would *clothe* it, the Truth is *weak* and men would *protect* it; the Truth is *poor* and men would enrich it. In this ardent pursuit of sickly speculations, the truth is too often forsaken and lost; or if retained, it is preserved, like the ancient mummy imprisoned in its dressings—whose voice we are no longer to hear—whose loveliness we are no more to behold. Beware of this *iniquity* of the heart. Suppress its disquiets at the simplicity of truth and the simplicity of those institutions by which it is best represented. You must not bring down the majesty of truth to *your* taste, but elevate your taste to *its* majesty, as ye have received Christ Jesus the Lord, so walk in him—so must you teach him.

As to the manner of your teaching, let it be such as is best adapted to the comprehension of your hearers. In addressing the unbelieving Jew, and sometimes perhaps through an interpreter, your manner must necessarily be very plain, in short sentences, and frequently interrupted; partaking more of the nature of conversation, than of formal and continued discourse. This will demand of you much *patience*, condescension and forbearance. Do not despise when you see no immediate fruits of your labours, but wait in humble dependence on the Spirit of God to give efficiency to his word.

III. Your outward deportment.

This is a matter to which we wish you carefully to attend. You must be *grave, sober, honest, chaste, meek, and faithful to your word*. The dignified

and learned Jews neither admire nor trust a light and trifling character. They exhibit on many occasions acuteness and sagacity. They discern deviations from that natural law which is written in their hearts, and if they find you defective, it will destroy their confidence, and prejudice them against the gospel.

We farther instruct you to abstain from all traffic, all buying and selling, all political discussions; and in one word, from every thing which might excite a suspicion that your errand is for any other purpose, or that you have any other object in view than singly their spiritual and eternal welfare.

IV. The formation of religious assemblies, and the administration of ordinances. It will be proper to have a fixed place to assemble with the Jews and others who may attend, on the Lord's day and occasionally on other days for public worship; and if circumstances admit, to constitute regular congregations. This however, should not prevent, in the course of the week, *itinerating* from place to place, where access can be had for preaching the gospel with prospect of material advantage to the mission. As soon as any are instructed in the great truths of religion, are brought to embrace the faith, and give good hope of stedfastness in their profession, they are to be publicly initiated into the Church by baptism, and afterward their children. As soon also, as it appears to be for the edification, the holy supper of our Lord is to be administered to all the baptized adults, at the same time we enjoin that *none* be admitted to these seals of the covenant without frequent conversation and sufficient interval for trial. A hasty admission is injurious to the persons themselves, and they may by their apostacy deeply wound the cause of Christ. When Jewish women seek instruction, let the conversation be held in the presence of their husbands, fathers, or others, so as to avoid temptation, and the smallest cause of suspicion.—We enjoin the utmost circumspection in this matter.

V. The establishment of Schools for children.

This will require your early and unremitting attention. By instructing the children and youth, the way will be prepared for preaching the gospel hereafter with success; and there will be an opportunity of instilling sound principles and gradually gaining them over to Christianity. Until some person is sent on by the Board to attend to *this business exclusively*, it is expected that you will devote as much of your time to it as can be spared from your other official duties.

VI. Observations on the language and customs of the Jews and on the prospects of extending the gospel among them.

To those subjects generally we instruct you to attend, and to communicate from time to time any information you may obtain, that promises to be of real utility to the Mission. We recommend to you for this purpose, the keeping of a memorandum or journal of every material occurrence; and instruct you to maintain a constant correspondence with the Board through their Foreign Secretary, at present the Rev. Eli Baldwin. We do not expect your *Epistles* to be long, unless the importance of the matter to be communicated require it; but we do expect them to be *regular and frequent*. In the discharge of the duties of your office be assured that nothing in our power shall be wanting to contribute to your support, your comfort, and your success. Do not faint, or be discouraged under the difficulties with which you may have to struggle. Endure hardness as a good soldier of Christ.—Count not your life dear unto yourself, so that you may finish your course with joy, and the ministry

you have received to testify the gospel of the grace of God. Your work is most honourable. "I had rather die a Missionary, said one, than live a moment; for such stars must differ from all other stars in glory."* We commit you to the guidance and protection of God. We will continually bear you in our minds at the Throne of Grace, at the meetings of the Society and Board of Directors.—Be encouraged above all by the promise of Him to whom all power is given in Heaven and in Earth, and who hath said, "Lo! I am with you always." And may you be instrumental in turning many of your brethren to righteousness, who shall be your hope, your joy, and your crown of rejoicing, in the presence of our Lord Jesus Christ at his coming.

With this brief outline of your duties and our own view of the best manner of their performance, we instruct you to use all diligence in reaching the field of your labours. We allow you to remain in England after the receipt of this document, which will be handed you by the Secretaries of the London Society for promoting Christianity among the Jews, not more than thirty days. For we wish you to feel as deeply as we do the truth of the Scripture, that "as vinegar to the teeth, and smoke to the eyes, so is a sluggard to them that send him."—We therefore instruct you to take the earliest opportunity to embark for Smyrna or some other port near the place of your destination, and we hope, of your future usefulness. You may expect further instructions from the Board as the nature of the information received from you, and the state of the Mission from time to time require.

In the name and on behalf of the American Society for Meliorating the Condition of the Jews.

In testimony whereof we have hereunto affixed the corporate seal of the said Society, and subscribed our names
L. S. at the City of New-York, this 21st day of July, in the year of our Lord one thousand eight hundred and thirty
W. C. BROWNLEE, V. President.
ELI BALDWIN, Foreign Secretary.

AFRICA.—We yesterday received two numbers of the "Liberia Herald," printed at Monrovia, (West Africa,) which is published monthly by J. B. Russwurm. They are dated in May and June. The May number is dressed in mourning for the decease of Dr. John W. Anderson, the Colonial Agent, who died on the 12th April.

The Herald of the 6th of June contains the following intelligence:

KING BOATSWAIN'S WAR.—By intelligence from Be Poro (Boatswain's capital) information is received that the King has assembled 5 or 6000 warriors, and despatched 2000 to attack King Tom Bassa, of Little Bassa, with positive orders not to return without bringing in Cing Bassa's head or body. The quarrel between these two Kings has been of long standing.—King Boatswain in his last attack, was defeated; recently King Tom sent word to King Boatswain that if he did not come to see him, he (King Tom) would pay him a visit. Boatswain is called in the Herald the "Napoleon of our land."

Subsequently, the editor of the Herald had received intelligence that the division supposed to have been seen against Tom Bassa, had, under Dupa Simbo, King Boatswain's chief warrior, made an excursion into the Pessa country, and returned with 250 captive slaves.

* The Rev. Edward Parsons in his charge to the Missionary going to Africa.

Another division of Boatwain's, under command of Quitema, and Sequaba, had been despatched against the Quea people.

Boatwain intended to build a fortified town, and then to make a formidable attack on King Tom Bassa.

The Quea people own but one large town; but their country abounds in elephantia and camwood, and other articles of African commerce.

Later from the seat of War.—Information had just been received that Boatwain's warriors have burnt seven or eight towns in the Quea country, and captured three. Tom Bassa had also advanced into the Quea country, and an engagement had taken place between Boatwain's warriors and the united forces of Bassa and Quea. The result is said to be in favour of King Boatwain, who, however, lost Dupa Simbo, his head warrior, by a wound—also, Fockkuea, another chief warrior. The number of lives lost is supposed to be very large.

The Editor of the Herald says—"We feel no fear of an attack from Boatwain, or any other power, for the natives having more than once tried the efficacy of the white man's (colonists) big guns, are in no hurry to make another attack."

SUNDAY MAIIS.—There are some passages in the article on this subject in the last number of the North American Review, which we shall take an early opportunity to lay before our readers. At present we can only quote the following statement of the question at issue:

"Whenever any change is proposed in the existing laws, or the practice under them, it rests as a general rule, with the party or person recommending it, to prove its necessity or expediency; and on this principle it would belong to the petitioners against the present system to show that it ought to be abolished. In this particular case, however, it strikes us that the general presumption against innovation, and in favour of existing laws and practices considered as such, is rebutted by the fact to which we have already adverted—that the practice in the Post Office Department is different from that which prevails in all others. If the people, acting in their corporate capacity through their different agents, consider it a religious duty to suspend all the other operations of government on Sunday, a presumption arises, that those of the Post-Office should also be suspended for the same reason. The presumption being then in favour of a change, the burden of proof rests with those who support the existing system; and it belongs to them to show why the practice in the Post-Office Department ought to form an exception to that which prevails in all the others, and why the same religious considerations, which induce the people to suspend all their other political and private labours on Sunday, should not induce them to discontinue the transportation of the mail and the distribution of letters."

The article is written with admirable candour, and the argument conducted on sound principles to the right conclusion. The allegations and reasonings of Mr. Johnson and those who act with him are shown to be baseless and flimsy; but it is done too respectfully and kindly to give offence.—*Journal of Humanity.*

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**PUBLIC OPINION RESPECTING THE CLAIMS OF
THE INDIANS.**

THERE can be no doubt that an immense majority of men, who would be selected as men of prin-

ciple, inhabitants of the southern states, are decidedly in favour of the rights of the Indians.

A gentleman of undoubted veracity, who passed through the state of Mississippi last winter, declares that the respectable men of that state viewed the act of their legislature as a wanton and outrageous act of usurpation. In some places it was odious, and the members of the legislature felt themselves obliged to apologise for it to their constituents. This was the case in Natchez, by far the most important place in the state. At a public meeting there, in which a member of the legislature attempted to defend his vote, three or four speeches were made against the course pursued respecting the Indians.

A resident in Mississippi told our informant, that he had recently conversed with ten men separately in succession; and that nine were decidedly opposed to robbing the Indians of their country. The tenth was a very ignorant man. As to the character of this transaction, it is a most daring and abominable act of public robbery,—a robbery of the weak and defenceless,—a robbery, which we, as a nation, had solemnly promised, before earth and heaven, that we would not commit.

Is it possible that the people of the United States will sit down quietly under this foul and most humiliating imputation? An imputation which can never be removed, unless it now be prevented from fixing itself upon the national character; and this can be done in no other manner, than by a speedy, public, authoritative acknowledgment of the rights of the Indians. If the people of the United States are awake and alive to their honour and their true interest, such an acknowledgement will take place.—*N. Y. Observer.*

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INCOME OF BENEVOLENT SOCIETIES.

THE Hartford Episcopal Watchman reminds us that in the table of the income of benevolent societies which we published a few weeks since, we omitted the British Society for propagating the Gospel, and the National School Society. The omission was undersigned. We perceive also, that we overlooked the American Education Society. We give them all below with the income of each according to the latest report.

Society for propagating the Gospel	\$184,680
National School Society	87,254
American Education Society	30,919
<hr/>	

302,844

The Society for propagating the Gospel has been for more than a century actively engaged in the cause of foreign missions, and now "sustains 129 missionaries, a principal, and two professors in the East India College; 96 schoolmasters, and 29 divinity students." The patrons of that society, are we believe exclusively members of the Church of England, and they were among the first Protestants who entered the field of missionary labor.

The National School Society is also, we believe, supported exclusively by members of the Church of England.

The whole number of young men educated by the American Education Society, during the year ending May 1830, was 524, and they were distributed in 9 theological seminaries, 19 colleges, and 66 academies; in all 94 institutions.

If the income of the three societies above named be added to those which we before reported, it will be seen that the total income of the Protestant benevolent societies in Europe and America, is more than THREE MILLIONS OF DOLLARS.—*Ibid.*

TO PATRONS.

IT is hoped that the alterations we have made in our plan of publishing the Monitor will be acceptable. Much more reading will be given than heretofore, without any additional expense; and by preserving the numbers and binding two volumes into one, they will make a handsomely proportioned book, and save nearly one-half the expense in binding. Having found some inconvenience heretofore from the want of Greek type, we have procured a fount.

We shall print, for the present, a surplus number, expecting that they will be called for.

TERMS \$2.00 per annum, payable in advance or at the annual meeting of the Associate Synod

In addition to the ministers and preachers of the Associate church, the following persons are authorized to act as agents:

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John Smart, Huntingdon, Pa.
Andrew Monroe, Cannonsburgh, Pa.
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Co. N. Y.
A. Bachop, Argyll, Washington Co. N. Y.
Philip Watts, Shelbyville, Ky.

Subscribers in Indiana, Illinois, and Missouri, are requested to make payment to the Synod's Missionaries, who will also receive and forward the names of new subscribers.

Agents or others may enclose money to us at our risk, and at our expense where more than \$5 is enclosed.

93-The Post-Office to which the work is directed should always be named, when money is forwarded. This is very important; for it is the only guide we have to give credits accurately, as there is a number of names alike on our list, directed to different Post-Offices.

* * All letters relating to the Monitor, whether they contain communications for our pages, or names of subscribers, or remittances of money, should be addressed to B. D. PACKARD & Co. or to CHAUNCEY WEBSTER, 71 State-street, Albany.

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